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## FOR THE LITERARY MAGAZINE.

## MEMOIRS OF CARWIN THE BILOQUIST.

CONTINUED.

IN answer to the reveries and speculations which I sent to him respecting this subject, Ludloe informed me, that they had led his mind into a new sphere of meditation. He had long and deeply considered in what way he might essentially promote my happiness. He had entertained a faint hope that I would one day be qualified for a station like that to which he himself had been advanced. This post required an elevation and stability of views which human beings seldom reach, and which could be attained by me only by a long series of heroic labours. Hitherto every new stage in my intellectual progress had added vigour to his hopes, and he cherished a stronger belief than formerly that my career would terminate auspiciously. This, however, was necessarily distant. Many preliminaries must first be settled; many arduous accomplishments be first obtained; and my virtue be subjected to severe trials. At present it was not in his power to be more explicit; but if my reflections suggested no better plan, he advised me to settle my affairs in Spain, and return to him immediately. My knowledge of this country would be of the highest use, on the supposition of my ultimately arriving at the honours to which he had alluded; and some of these preparatory measures could be taken only with his assistance, and in his company.

This intimation was eagerly obeyed, and, in a short time, I arrived at Dublin. Meanwhile my mind had copious occupation in commenting on my friend's letter. This scheme, whatever it was, seemed to be suggested by my mention of a plan of colonization, and my preference of that mode of producing extensive and permanent effects on the condition of mankind. It was easy there-

fore to conjecture that this mode had been pursued under some mysterious modifications and conditions.

It had always excited my wonder that so obvious an expedient had been overlooked. The globe which we inhabit was very imperfectly known. The regions and nations unexplored, it was reasonable to believe, surpassed in extent, and perhaps in populousness, those with which we were familiar. The order of Jesuits had furnished an example of all the errors and excellencies of such a scheme. Their plan was founded on erroneous notions of religion and policy, and they had absurdly chosen a scene * within reach of the injustice and ambition of an European tyrant.

It was wise and easy to profit by their example. Resting on the two props of fidelity and zeal, an association might exist for ages in the heart of Europe, whose influence might be felt, and might be boundless, in some region of the southern hemisphere; and by whom a moral and political structure might be raised, the growth of pure wisdom, and totally unlike those fragments of Roman and Gothic barbarism, which cover the face of what are called the civilized nations. The belief now rose in my mind that some such scheme had actually been prosecuted, and that Ludloe was a coadjutor. On this supposition, the caution with which he approached to his point, the arduous probation which a candidate for a part on this stage must undergo, and the rigours of that test by which his fortitude and virtue must be tried, were easily explained. I was too deeply imbued with veneration for the effects of such schemes, and too sanguine in my confidence in the rectitude of Ludloe, to refuse my concurrence in any scheme by which my qualifications might at length be raised to a due point.

Our interview was frank and affectionate. I found him situated just as formerly. His aspect, manners, and deportment were the same. I entered once more on my former mode of life, but our intercourse became more frequent. We constantly breakfasted together, and our conversation was usually prolonged through half the morning.

For a time our topics were general. I thought proper to leave to him the introduction of more interesting themes: this, however, he betrayed no inclination to do. His reserve excited some surprise, and I began to suspect that whatever design he had formed with regard to me, had been laid aside. To ascertain this question, I ventured, at length, to recall his attention to the subject of his last letter, and to enquire whether subsequent reflection had made any change in his views.

He said that his views were too momentous to be hastily taken up, or hastily dismissed; the station, my attainment of which depended wholly on myself, was high above vulgar heads, and was to be gained by years of solicitude and labour. This, at least, was true with regard to minds ordinarily constituted; I, perhaps, deserved to be regarded as an exception, and might be able to accomplish in a few months that for which others were obliged to toil during half their lives.

Man, continued he, is the slave of habit. Convince him to-day that his duty leads straight forward: he shall advance, but at every step his belief shall fade; habit will resume its empire, and to-morrow he shall turn back, or betake himself to oblique paths.

We know not our strength till it be tried. Virtue, till confirmed by habit, is a dream. You are a man imbued by errors, and vincible by slight temptations. Deep enquiries must bestow light on your opinions, and the habit of encountering and vanquishing temptation must inspire you with fortitude. Till this be done, you are unqualified for that post, in which you will be invested with divine attributes, and prescribe the condition of a large portion of mankind.

Confide not in the firmness of

* Paraguay.

your principles, or the stedfastness of your integrity. Be always vigilant and fearful. Never think you have enough of knowledge, and let not your caution slumber for a moment, for you know not when danger is near.

I acknowledged the justice of his admonitions, and professed myself willing to undergo any ordeal which reason should prescribe. What, I asked, were the conditions, on the fulfilment of which depended my advancement to the station he alluded to? Was it necessary to conceal from me the nature and obligations of this rank?

These enquiries sunk him more profoundly into meditation than I had ever before witnessed. After a pause, in which some perplexity was visible, he answered:

I scarcely know what to say. As to promises, I claim them not from you. We are now arrived at a point, in which it is necessary to look around with caution, and that consequences should be fully known. A number of persons are leagued together for an end of some moment. To make yourself one of these is submitted to your choice. Among the conditions of their alliance are mutual fidelity and secrecy.

Their existence depends upon this: their existence is known only to themselves. This secrecy must be obtained by all the means which are possible. When I have said thus much, I have informed you, in some degree, of their existence, but you are still ignorant of the purpose contemplated by this association, and of all the members, except myself. So far no dangerous disclosure is yet made: but this degree of concealment is not sufficient. Thus much is made known to you, because it is unavoidable. The individuals which compose this fraternity are not immortal, and the vacancies occasioned by death must be supplied from among the living. The candidate must be instructed and prepared, and they are always at liberty to recede. Their reason must approve the obligations and duties of their station, or they are unfit for it. If they recede, one duty is still incumbent upon them: they must observe an inviolable silence. To this they are not held by any promise. They must weigh consequences, and freely decide; but they must not fail to number among these consequences their own death.

Their death will not be prompted by vengeance. The executioner will say, he that has once revealed the tale is likely to reveal it a second time; and, to prevent this, the betrayer must die. Nor is this the only consequence: to prevent the further revelation, he, to whom the secret was imparted, must likewise perish. He must not console himself with the belief that his tresspass will be unknown. The knowledge cannot, by human means, be withheld from this fraternity. Rare, indeed, will it be that his purpose to disclose is not discovered before it can be effected, and the disclosure prevented by his death.

Be well aware of your condition. What I now, or may hereafter mention, mention not again. Admit not even a doubt as to the propriety of hiding it from all the world. There are eyes who will discern this doubt amidst the closest folds of your heart, and your life will instantly be sacrificed.

At present be the subject dismissed. Reflect deeply on the duty which you have already incurred. Think upon your strength of mind, and be careful not to lay yourself under impracticable obligations. It will always be in your power to recede. Even after you are solemnly enrolled a member, you may consult the dictates of your own understanding, and relinquish your post; but while you live, the obligation to be silent will perpetually attend you.

We seek not the misery or death of any one, but we are swayed by an immutable calculation. Death is to be abhorred, but the life of the betrayer is productive of more evil than his death: his death, therefore, we chuse, and our means are instantaneous and unerring.

I love you. The first impulse of my love is to dissuade you from seeking to know more. Your mind will be full of ideas; your hands will be perpetually busy to a purpose into which no human creature, beyond the verge of your brotherhood, must pry. Believe me, who have made the experiment, that compared with this task, the task of inviolable secrecy, all others are easy. To be dumb will not suffice; never to know any remission in your zeal or your watchfulness will not suffice. If the sagacity of others detect your occupations, however strenuously you may labour for concealment, your doom is ratified, as well as that of the wretch whose evil destiny led him to pursue you.

Yet if your fidelity fail not, great will be your recompence. For all your toils and self-devotion, ample will be the retribution. Hitherto you have been wrapt in darkness and storm; then will you be exalted to a pure and unruffled element. It is only for a time that temptation will environ you, and your path will be toilsome. In a few years you will be permitted to withdraw to a land of sages, and the remainder of your life will glide away in the enjoyments of beneficence and wisdom.

Think deeply on what I have said. Investigate your own motives and opinions, and prepare to submit them to the test of numerous hazards and experiments.

Here my friend passed to a new topic. I was desirous of reverting to this subject, and obtaining further information concerning it, but he assiduously repelled all my attempts, and insisted on my bestowing deep and impartial attention on what had already been disclosed. I was not slow to comply with his directions. My mind refused to admit any other theme of contemplation than this.

As yet I had no glimpse of the nature of this fraternity. I was permitted to form conjectures, and previous incidents bestowed but one form upon my thoughts. In reviewing the sentiments and deportment of Ludloe, my belief continually acquired new strength. I even recollected hints and ambiguous allusions in his discourse, which were easily solved, on the supposition of the existence of a new model of society, in some unsuspected corner of the world.

I did not fully perceive the necessity of secrecy; but this necessity perhaps would be rendered apparent, when I should come to know the connection that subsisted between Europe and this imaginary colony. But what was to be done? I was willing to abide by these conditions. My understanding might not approve of all the ends proposed by this fraternity, and I had liberty to withdraw from it, or to refuse to ally myself with them. That the obligation of secrecy should still remain, was unquestionably reasonable.

It appeared to be the plan of Ludloe rather to damp than to stimulate my zeal. He discouraged all attempts to renew the subject in conversation. He dwelt upon the arduousness of the office to which I aspired, the temptations to violate my duty with which I should be continually beset, the inevitable death with which the slightest breach of my engagements would be followed, and the long apprenticeship which it would be necessary for me to serve, before I should be fitted to enter into this conclave.

Sometimes my courage was depressed by these representations..... My zeal, however, was sure to revive; and at length Ludloe declared himself willing to assist me in the accomplishment of my wishes. For this end, it was necessary, he said, that I should be informed of a second obligation, which every candidate must assume. Before any one could be deemed qualified, he must be thoroughly known to his associates. For this end, he must determine to disclose every fact in his history, and every secret of his heart. I must begin with making these confessions, with regard to my past life, to Ludloe, and must continue to communicate, at stated seasons, every new thought, and every new occur-

rence, to him. This confidence was to be absolutely limitless: no exceptions were to be admitted, and no reserves to be practised; and the same penalty attended the infraction of this rule as of the former. Means would be employed, by which the slightest deviation, in either case, would be detected, and the deathful consequence would follow with instant and inevitable expedition. If secrecy were difficult to practise, sincerity, in that degree in which it was here demanded, was a task infinitely more arduous, and a period of new deliberation was necessary before I should decide. I was at liberty to pause: nay, the longer was the period of deliberation which I took, the better; but, when I had once entered this path, it was not in my power to recede. After having solemnly avowed my resolution to be thus sincere in my confession, any particle of reserve or duplicity would cost me my life.

This indeed was a subject to be deeply thought upon. Hitherto I had been guilty of concealment with regard to my friend. I had entered into no formal compact, but had been conscious to a kind of tacit obligation to hide no important transaction of my life from him. This consciousness was the source of continual anxiety. I had exerted, on numerous occasions, my bivocal faculty, but, in my intercourse with Ludloe, had suffered not the slightest intimation to escape me with regard to it. This reserve was not easily explained. It was, in a great degree, the product of habit; but I likewise considered that the efficacy of this instrument depended upon its existence being unknown. To confide the secret to one, was to put an end to my privilege: how widely the knowledge would thenceforth be diffused, I had no power to foresee.

Each day multiplied the impediments to confidence. Shame hindered me from acknowledging my past reserves. Ludloe, from the nature of our intercourse, would certainly account my reserve, in this respect, unjustifiable, and to excite his indignation or contempt was an unpleasing undertaking. Now, if I should resolve to persist in my new path, this reserve must be dismissed: I must make him master of a secret which was precious to me beyond all others; by acquainting him with past concealments, I must risk incurring his suspicion and his anger. These reflections were productive of considerable embarrassment.

There was, indeed, an avenue by which to escape these difficulties, if it did not, at the same time, plunge me into greater. My confessions might, in other respects, be unbounded, but my reserves, in this particular, might be continued. Yet should I not expose myself to formidable perils? Would my secret be for ever unsuspected and undiscovered?

When I considered the nature of this faculty, the impossibility of going farther than suspicion, since the agent could be known only by his own confession, and even this confession would not be believed by the greater part of mankind, I was tempted to conceal it.

In most cases, if I had asserted the possession of this power, I should be treated as a liar; it would be considered as an absurd and audacious expedient to free myself from the suspicion of having entered into compact with a dæmon, or of being myself an emissary of the grand foe. Here, however, there was no reason to dread a similar imputation, since Ludloe had denied the preternatural pretensions of these airy sounds.

My conduct on this occasion was nowise influenced by the belief of any inherent sanctity in truth. Ludloe had taught me to model myself in this respect entirely with a view to immediate consequences. If my genuine interest, on the whole, was promoted by veracity, it was proper to adhere to it; but, if the result of my investigation were opposite, truth was to be sacrificed withou tscruple

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## AGRICULTURAL ESSAYS.

### NO. III.

DR. HUNTER, in the work referred to in our last essay, observes, that it is not sufficient for the farmer to be acquainted with the nature of the different soils, he should also know the shape of the roots of such plants as are used in field husbandry.

He has selected the roots of wheat for illustration, as that golden grain being the most valuable, demands our greatest attention.

Wheat, he observes, has two sets of roots. The first comes immediately from the grain; the other shoots from the crown some time after. They may be distinguished by the terms *seminal* and *coronal* roots.

Wheat being subject to the severity of winter, its roots are wonderfully disposed to withstand the inclemency of the season. A view of their shape will direct us in the manner of sowing the grain to the most advantage, and, at the same time enable us to account for some of the phenomena observable in the growth of it.

It has been observed above, that wheat has a double root. The first, or *seminal* root, is pushed out at the same time with the germ, which, together with the farina, nourishes the plant until it has formed its crown.

When the crown has become sufficiently large, it detaches a number of strong fibres, which push themselves obliquely downwards. These are the *coronal* roots. A small pipe preserves the communication between them and the *seminal* roots. It makes an essential part of the plant, and is observed to be longer or shorter according to the depth that the seed has been buried. It is remarkable, however, that the crown is always formed just within the surface of the ground. Its place is the same, whether the grain has been sowed deep or superficial..... This may be perhaps not improperly termed *vegetable instinct*. As the increase and fructification of the plant depends upon the vigorous absorption of the *coronal* roots, it is no wonder that they should fix themselves so near the surface, where the soil is always the richest.

In the northern countries wheat is generally sown late. When the frost comes, the *coronal* roots being young, are frequently chilled. This inconvenience, however, may be easily prevented, by sowing more early, and burying the seed deeper..... The *seminal* roots, being out of the frost, will then be enabled to send up nourishment to the crown, by means of the pipe of communication.

Hence it is obvious, that wheat sown superficially must be exposed to the severity of the frost, from the shortness of the pipe of communication. The plant, in that situation, has no benefit from its double root. On the contrary, when the grain has been properly covered, the *seminal* and *coronal* roots are kept at a reasonable distance. The crown being well nourished during the winter, sends up numerous stalks in the spring.

So far Dr. Hunter. I shall now close this essay with the following extract from a late English periodical work, hoping that it may afford an useful hint to some of our American farmers.

From a communication made by R. Brown, of Marckle, near Haddington, in Great Britain, to the Society of Arts, for which he received a premium of twenty guineas, it appears,

1. That wheat may be sown with advantage in the spring months, till the middle of March, if the weather be then dry, the land in good condition, and the succeeding summer moderately warm.

2. That under these circumstances the period of harvest is not retarded above ten days by the late sowing, especially in favourable seasons.

3. That the grain produced from

spring crops of wheat is equally good in quality as that sown in the autumn and winter months.

It may here be observed, that as vegetation in this climate, after it has once commenced, goes on with greater rapidity than in Great Britain, it is probable that it would answer to sow wheat, even at a later period in the spring than that mentioned above.

RURICOLA.

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*For the Literary Magazine.*

## PORTRAITS.

I.

JULIA was the favourite child of her father. Her life had numbered twenty-five years. She was not handsome, either in person or face. Her countenance bespoke warmth of temper and irritability. Few at a first interview were prepossessed in her favour, or would say, I should like to be upon terms of intimacy with that woman. Her understanding was uncommonly strong, her discernment quick, her wit keen, her taste correct, her mind active and penetrating, and though at times she was disposed to be severe and censorious, yet her heart was generally warm and affectionate.

II.

Esperanza had just entered her nineteenth year. None who knew her ceased to esteem and to love her. The expression of her countenance was irresistibly captivating. Her complexion was clear and blooming, and, without regularity of features, or any singular advantages of person, she would be called beautiful and uncommonly interesting..... Her intellectual qualities were superior to those which generally fall to the lot of woman. Her sensibility was refined, her fondness for poetry almost extravagant, her imagination active and inventive. She had read much, and had not read without study and meditation. Her temper was mild and generous; it was neither sullen nor irritable, but disposed to be happy under every situation.

III.

Rosa was a striking contrast with her two elder sisters. She was sprightly as the lark when he hails the first blush of morning. She was wild and imprudent, and neglectful of advice. Giddy in the pursuit of pleasure, she was heedless of consequences. She was not deficient in understanding, but that understanding she left uncultivated, for she was the student of dress. Her disposition was not unamiable, but it was not sufficiently corrected: it was frequently perverted. She was generally considered handsome: this she knew, and this was extremely detrimental to her progress in knowledge.

IV.

Laura resembled Esperanza more than any of her sisters. She was less giddy than Rosa, and less mild than Esperanza. She was not sufficiently studious. She was gifted with a good understanding and amiable manners, but the gifts of nature she did not industriously improve. Her temper was generous, but at times a little waspish. Her appearance was not strikingly beautiful, but was on the whole interesting..... She had it in her power to become highly respectable, when contemplated in every point of view.

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*For the Literary Magazine.*

## CRITICAL NOTICES.

NO. VI.

EVER since I have had a relish for poetry, I have passionately admired the poems of Gray. There is

in them a correctness, strength, and richness, not often found in the productions of other writers. The acute and ponderous mind of Dr. Johnson was not always right in its decisions. In the criticisms on Gray there is much injustice. There are many beauties in poetry which Johnson, with all his strength, did not perceive. There is a tender and melancholy chord of music, to whose warblings his ear was not attuned. Joseph Warton, though not equal to Johnson in genius, yet had equal or more erudition, and a more correct taste. In his notes to his edition of Pope, he had detected many errors of the biographical critic, and defended the reputation of Gray. Johnson, for some reason, nourished a dislike for Gray, as is evident from Boswell's Life; but what that reason was we cannot ascertain.

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All the children of poetry are lovers of romance, many of them delight in searching in those records which superstitious ages have handed down to posterity. A few centuries back the poet might introduce the wizard and the witch, and the whole tribe of enchanters, and through their instrumentality perform the most astonishing actions. He might fill the air with shrieks and groans, and people the midnight with the most terrible apparitions, without being considered as extravagant. The druids, in the early days of English history, are represented as enchanters, as the celebrators of the most bloody rites, and as even the sacrificers of human victims. Mason, the delightful biographer of Gray, has with striking effect introduced these personages into his dramatic performance entitled Caractacus. That poem, founded upon the Grecian model, is an eminent specimen of dramatic skill and elevated poetry. Some of the odes or chorusses are among the finest lyrics in the English language. The one which begins....." Hark, heard you not that footstep dread?" is particularly entitled to this praise. Caractacus I consider as by far the highest effort of Mason's genius, though his other performances stand very conspicuously on the lists of merit. His English Garden is a noble didactic poem, and the tale of Herina, contained in the last book, has often been moistened by the tear of sensibility.

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The Jerusalem Delivered of Tasso, though almost adored by Italians, has not yet received its due praise from Englishmen. It is undoubtedly among the first works of human genius: and when we consider that it was begun by its author when twenty-two years of age, we should admire with astonishment. Various have been the opinions which have been entertained concerning this poem. Boileau, in the severity of his criticism, and after him our elegant Addison, have wantonly and unjustly condemned it. But, notwithstanding this censure, it will continue to live in the approbation of true taste and discernment, when all the satires of Boileau have been plunged in oblivion. Voltaire has endeavoured with success to rescue this poem from unmerited censure. In his criticisms upon it, he represents it as founded on the model of the Iliad, but as containing pictures far more exquisitely finished. The Jerusalem Delivered of Tasso, and the Orlando Furioso of Ariosto, are the highest exhibitions of Italian genius. The former is the most correct and chaste, and observes strictly the rules which have been prescribed to epic poetry, while the latter is the most wild and original. The interest with which we read Tasso will be increased by a knowledge of the events of his life. Possessed of sensibility refined and uncommon, he was ill prepared to buffet with the world's malignity, or to encounter the pitiless storms of misfortune. Though his immortal poem, at its first appearance, was almost unparalleled in its success, and was speedily translated into many of the languages of Europe, yet swarms of insect-critics gathered and buzzed around it, to the torment

of its fastidious author. Smitten with the love of poetry, his heart was also deeply wounded by the power of love. The woman on whom he centered his affections was exalted in rank above his hopes, but was not insensible to his merit. Forced, therefore, to renounce an expectation so aspiringly cherished, he continued to feel through the remainder of his life the pangs which were caused by the crush of his hopes. Tinctured by melancholy before, the circumstance which has been mentioned conspired to render him still more the subject of gloom. In some of his verses he has alluded to the object of his passion in the most pathetic manner. In the following verses he represents her in a state of grandeur too high for an humble poet.

Oh, by the graces, by the loves design'd
In happy hour t' enjoy an envied place!
Attendant on the fairest of her kind,
Whose charms excel the charms of human race!
Fain would I view, but dare not lift my sight
To mark the splendour of her piercing eyes;
The heavenly smiles, her bosom's dazzling white,
The nameless graces that the soul surprise.

In the days of Tasso, the poet generally relied for protection on some powerful patron. Devoted to the muses, and not to the acquirement of wealth, he was most commonly poor. The prince on whom Tasso most depended was Alphonso, duke of Ferrara, and to him he dedicated his great work. Alphonso, proud of the honours which the poet conferred upon him, was at first lavish of his caresses, but afterward, for some reason which has not been sufficiently explained, threw him into prison. The melancholy bard at length sunk under his distresses; his powerful intellects became deranged, and his phrenzied imagination rendered him the object of compassion and of terror. Manso, his friend and biographer tells us, that frequently in company he would become entirely abstracted, would talk to himself and laugh violently, and would fix his eyes upon vacancy for a long time, and then say that he saw his familiar spirit, and describe him as under the semblance of an angelic youth, such as he paints him in his dialogue of *Le Messagiero*. Manso particularly mentions that once Tasso, irritated at his incredulity, told him that he should see his spirit with his own eyes. Accordingly, next day, when they were sitting by the fire, and talking together, Tasso suddenly darted his eyes to a window in the room, and sat so intently gazing, that when Manso spoke to him, he returned no answer. At last he turned to him, and said, "Behold the friendly spirit who is courteously come to converse with me; look at him, and perceive the truth of my words." Manso immediately turned his eyes toward the spot, but, with his keenest vision, could see nothing but the rays of the sun shining through the window into the chamber. While he was thus staring, Tasso had entered into lofty discourse with the spirit, and he solemnly declares, that his discourse was so grand and marvellous, and contained such lofty things, expressed in a most unusual mode, that he remained in extacy, and did not dare to open his mouth to tell Tasso that the spirit was not visible to him. After some time, Tasso turned to him with a smile, and said, he hoped he was now convinced. To which Manso replied, that he had indeed heard wonderful things, but had seen nothing*.

A new translation of the Jerusalem Delivered would be a very acceptable present to English literature. Fairfax's version is now little or never read. Hoole's translation, though not bad, can give us but a very imperfect idea of the original. A version after the manner of Cowper's Homer, would, I am certain, prove a popular and enchanting work.

* See Hoole's Life of Tasso, Letters of Literature, and Drake's Lit. Hours.

The Henriade of Voltaire, though not equal to the poem last mentioned, has many beautiful passages. It strictly observes the rules of epic poetry, and treads on the footsteps of Virgil. Many of the countrymen of Voltaire rank his genius too high, while many Englishmen rank it too low. Perhaps no man ever surpassed him in versatility of talents. It is a remarkable fact, that notwithstanding his opposition to the Christian religion, in the Henriade there is uncommon respect paid to it, and his tragedies are strictly moral. I wish that the same could be said of his other performances, especially of his Maid of Orleans, which is one of the most licentious performances ever written. The best English translation of the Henriade was published by a French lady, in London, 1797.

From this performance I shall take the following beautiful and pathetic extract, which describes an encounter between a father and his son.

With death and terror D'Ailly fill'd the plain,
D'Ailly of thirty years of warfare vain;
To him the horrors of domestic strife
Gave youthful vigour in declining life:
His arm one warrior only dares oppose,
One in whose bosom equal ardour glows;
Untry'd in 'arms, scarce ripen'd into man,
That bloody day his bright career began.
Love form'd the youth for every tender joy,
And Hymen smil'd upon the blooming boy;
But scorning all that youth and beauty gave,
He sigh'd for glory 'midst the great and brave.
How did his bride that day the league deplore,
As her soft hands the heavy cuirass bore,
And cloth'd his tender limbs in horrid steel,
What anguish did her heaving bosom feel!
How trickled down his casque the briny tear,
Which hid that face so lovely and so dear.
Soon D'Ailly's prowess his attention drew,
To meet a rival o'er the plain he flew;
Thro' heaps confus'd of dying and of dead,
Whirlwinds of dust, and fields with slaughter red,
Furious they drive their steeds' impetuous course,
Till midway closing with unbridled force,
Earth echoes with the shock, and whizzing high,
Aloft in air their shiver'd lances fly.
As when two summer clouds, thro' heaven's expanse,
Pregnant with flame their adverse fronts advance;
They meet; blue lightnings from their bosom dart,
And dire explosions stun the human heart.

Swift from their steeds th' impatient warriors bound,
Their clashing swords their adverse bosoms wound;
Discord and War the horrid contest view,
And Death stood by with pale and bloody hue.
Cease, hapless warriors, cease, that rage restrain!
But fate impels! the warning voice is vain:
Their ruthless hands the crimson torrent dyes,
Beneath their swords the plated cuirass flies;
Their helmets sparkle as the blades descend,
Thro' every fold the massy bucklers bend;
Unconscious at what heart their fury aims,
No vulgar hate their generous soul inflames;
Charm'd with the valour which a foe displays,
Each views his mighty rival with amaze.
But now from D'Ailly's arm a deadly blow
Lays prostrate at his feet his unknown foe.
He falls; his eyes eternal shadows close,
His youthful face his rolling helmet shows;
And D'Ailly sees——oh horror! oh remorse!——
He sees his son a breathless mangled corse!

Despair and frantic rage his soul possess'd,
His guilty sword he turn'd upon his breast.
Scarce from the scene of woe by force remov'd,
In sullen grief to distant worlds he rov'd,
Cursing the fame his fatal sword had won,
The hated hand that robb'd him of his son.
To man, to honour, to ambition dead,
To wilds and caves the wretched father fled;
There, when the sun begins his bright career,
His child's sad name the woods and mountains hear;
There, where the western wave his labours bound,
Tir'd echo still repeats the dismal sound.

Trembling for all, next heaven her soul ador'd,
The field of blood his youthful wife explor'd;
'Mid the wide scene of death, her anxious view
Too soon the features of her lover knew;
Silent, transfixed in senseless grief she stood,
A chilling damp her fainting limbs bedew'd.
"Is this, alas!".....but lost in bursting sighs,
On her pale lip the broken accent dies.
As life return'd, she sought a last embrace,
Prest to her lips his pallid, ghastly face,
Clasp'd his cold body, and, in wild despair,
Breath'd in a kiss her tender soul in air.

I. O.

*For the Literary Magazine.*

## REMARKS ON THE JUDICIARY SYSTEMS OF THE UNITED STATES.

THERE is no part of a constitution, which involves more important effects than that which relates to the *Judiciary*. The great essentials in the organization of this branch of the government are, *a proper appointment* in the first instance, and *an adequate independence* afterwards. To secure the first, the appointment should be vested in that body where there is the greatest prospect of a good choice, and the greatest *responsibility* for a bad one. The executive, by its unity, is completely responsible; a chief magistrate, for his own reputation, will search for the best men. The legislature are, in a great degree, exempted from that responsibility; voting by ballot, as they generally do, the choice is the choice of no particular member, and every one is sheltered by the vote of the other; besides, many of the members change every year or two, and the same body which elected an unworthy officer, existing no longer when his incapacity is discovered, no public shame attaches on them as a body. The responsibility of the executive is not lessened by assigning to a senate or council a negative on his nomination, and such negative may sometimes be a very salutary check, though in general its propriety is questionable: it indeed may, in a very few instances, prevent an improper appointment, but it may also defeat many proper ones. *Independence* in the judiciary is produced by a tenure during good behaviour, and by an adequate compensation, not liable to diminution. A limited commission would create dependence on the authority invested with the re-appointment; a precarious compensation would beget a dependence on the legislature. The constitution of the United States secures effectually all these advantages, the check, which the senate has on the nomination by the president, is more necessary, as applied to the union at large, than it would be in relation to a particular state. The constitutions of Pennsylvania and Delaware vest the appointment absolutely in the governor, and contain every requisite to secure a good judiciary; that of New-York vests the choice in the council of appointment; those of New Hampshire, Massachusetts, and Maryland, in the governor and council; that of Kentucky, like that of the United States, in the governor, with

the consent of the senate; those of Connecticut, Rhode-Island, Vermont, New-Jersey, Virginia, North Carolina, South Carolina, Georgia, and Tennessee, in the legislature..... In North Carolina, however, the governor has the nomination. In most of the states the tenure is good behaviour; it is so in New Hampshire, Massachusetts, New-York, Pennsylvania, Delaware, Maryland, Kentucky, Virginia, North Carolina, South Carolina, and Tennessee. In Connecticut and Rhode-Island, the judges are annually appointed; but from the customs and habits of the people of Connecticut, there does not result much injury from this deformity in their code, because it is a matter of course to re-appoint the former officer, unless guilty of some serious misconduct. In Vermont there is more danger of the existence of an undue dependence; the judges are elected annually, and the constitution adds, "and oftener, if need be:" one would think they might be satisfied with an annual election. In New-Jersey, the judges of the superior court are chosen for seven years, and of the inferior court for five years: so, by the former constitution of Pennsylvania, their judges were appointed for six years; but they have had the wisdom to convert that, by their last constitution, into a tenure during good behaviour. In Georgia it is still worse; the judges hold their offices for only three years. It is fortunate, however, that the judges are perfectly independent in every state except Connecticut, Rhode-Island, Vermont, New-Jersey, and Georgia; and with respect to Connecticut, little danger is to be apprehended from their mode. At the same time it is to be regretted, that any of the eastern states, which are generally distinguished for the wisdom of their policy, should countenance principles unfavourable to order, stability, and political morality.

The following table is designed to show the state of the judicial systems of America in the year 1796. This table and the above remarks were originally drawn up by Mr. W. Smith.

## JUDICIAL SYSTEMS OF AMERICA EXPLAINED.

| *States.* | *Appointed by* | *Tenure.* | *Removeable by* | *Remarks.* |
|---|---|---|---|---|
| United States. | President and senate. | Good behaviour. | Impeachment by representatives before senate. | Pay undiminishable during term of appointment. |
| New Hampshire. | Governor and council. | Good behaviour; justices of the peace for 5 years. | Impeachment and address of legislature to governor. | Pay fixed by law. Advise governor. |
| Massachusetts. | Governor and council. | Good behaviour; justices of the peace 7 years. | Impeachment, and by governor and council, on address of both houses. | Give their opinions to governor and council on solemn occasions, and to legislature on questions of law. Decide on divorces. |
| Connecticut. | Legislature. | Annual. | Usually re-appointed during capacity to serve, unless guilty of misbehaviour. | Their courts decree divorces. |
| Rhode-Island. | Legislature. | Annual. | Usually re-appointed during capacity to serve, unless guilty of misbehaviour. | Their courts decree divorces. |
| Vermont. | Council and assembly. | Annual. | Impeachment by assembly; tried by governor and council. | |
| New-York. | Governor and council of appointment. | Good behaviour. | Disqualified when sixty years old. | |
| New-Jersey. | Council and Assembly. | Superior court 7 years } re-eligible. Inferior 5 years } | Impeachment by assembly; tried by council. | |
| Penns lvania | Governor | | | |
| North Carolina. | Legislature. | Good behaviour. | Impeachment by assembly or grand jury, and tried by special court. | |
| South Carolina. | Legislature. | Good behaviour. | Impeachment by assembly, tried by senate. | Pay unalterable during continuance in office. |
| Georgia. | Legislature. | Three years, re-eligible. | Impeachment by assembly, tried by senate. | Pay unalterable during continuance in office. |
| Tennessee. | Legislature. | Good behaviour. | Impeachment by assembly, tried by senate. | Not allowed to charge juries as to matters of fact, but may state the testimony and declare the law. |
| Terr. N. W. of Ohio. | President and senate of U. S. | Good behaviour. | Impeachment by house of representatives of United States; tried by senate. | Pay fixed by congress. With the governor, possess several legislative powers. Freehold qualification of 500 acres requisite. |

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# REVIEW.

*Poems, by Peter Bayley, jun. Esq. Philadelphia, Conrad & Co. p. 232. T. & G. Palmer, printers,* 1804.

THIS is the first time that we have seen the name of Peter Bayley among the list of English poets. By his works, however, he is entitled to an honourable rank among them. They rise far above the productions of mediocrity with which the English press has lately groaned. The volume before us contains specimens of poetry of different descriptions. The author has tried his strength in blank verse and rhyme, in satire, in description, in ode, in elegy, in sonnet, and in burlesque, and in each of these he is considerably successful.

The first poem in this collection is a satire, entitled An Apology for Writing. The writer has adopted, in this piece, the fashionable mode of dialogue, annotation, and quotation; his versification is melodious; and his temper appears to be as irascible as the lovers of the crack of Gifford's horsewhip could wish it.

The three most considerable poems, as to length, are "An Evening in the Vale of Festiniog," "A First View of the World," and "The Delusions of Love." The first of these, as the title would inform us, is description, intermixed with such reflection as the scenes described is calculated to inspire. Mr. B. seems to have that enthusiastic love of nature, which is inseparable from the truest and highest spirit of poetry. The following passage will enable the reader to judge, in some measure, how far this assertion is just:

But who shall paint the mingled waves of light,
And hues effulgent, that together roll,
Where with the sky the long-drawn blazing line
Of ocean mixes! There the ardent glow
Of topaz, and the ruddy ruby's flush,
Unite, convolved in floods; floating along,
Big clouds of purple, edg'd with brightest light,
Spread their broad vans; above, a thin light tinge
Of palest saffron melts by faint degrees
Into the pure cærulean: higher still,
Through the broad veil of grey that spreads around,
And fills the vault of heaven, at intervals,
Bursts the blue sky, and sheds a milder day.
A cool half shadow, like the first small mist
That rises from the bosom of some lake
In early eve, creeps up the rugged sides
And cliffs of the vast mountains that embrace
On either side, with double range, the vale*.

Who so unblessed as to lock up his heart
Against the soothing power and sweet illapse
Of Nature's voice!——For sure there dwells a voice,
A moving spirit, and a speaking tongue,
In the loud waters, and the nimble air,
And the still moon-beam, and the living light†
Of suns resplendent in their mid career.
And there are sounds that to reflecting minds
Speak feelingly, aiding the bland effect
Of all that Nature offers to the eyes
Of mortal men—And thus the lulling strains,
That, with low-welling tones and dying falls,
Come floating down the breeze, into my heart
Whisper strange things—Nor less the varying voice
That issues from the bubbling stream affects
My melting soul, when, now with still small sound
It trembles, then, with a sweet skirmishing,
Fills all the breeze, and after many a swell
And sweeping strain of winding melody,
It sinks away, quite lost in a full pause.

* Look how the mountains, with th double range,
Embrace the vale of Tempe.
AKENS

† Un vivo Sole. PETRARCH.

And there are sounds that not unpleasantly
Fill the attentive ear, though chiming in
With sharper music. Scarce discernible
From the brown scaly bark to which she clings,
The wryneck pours her cry incessantly*,
With wail monotonous: down by the stream side
Pipes the curlew; and, wheeling to and fro
With tumbling flight, and glancing in the sun,
Yon golden plovers whistle sharp and shrill.
Yet these are passing pleasant; for the breeze
Blends them together, and, low whispering,
Tempers each harsh sound with its own sweet breath,
With half-heard warblings, and unnumbered sighs
Of rustling leaves; while, heard through every note,
The bubbling rill that murmurs at my feet
Rolls in mild concord, and pervades the whole.

"The First View of the World" contains many pleasing passages, some happy descriptions of the vivid and deceptive pleasures of youth, and some just censures on the manner in which wealth and power confer their favours. It closes in the following poetical manner:

Dear native Wever, by whose gentle stream
I gave my soul to many a blissful dream,
Though now in discontent and gloom I stray
Far from the vale that sees thy waters play,
Where'er I go, where'er my footsteps roam,
[illegible] fancy still returns to thee and home;
[illegible]hy known banks and loved recesses rise
[illegible]e my soul, and cheat my long[illegible] eyes;
[illegible] endeared by past events em-
[illegible] and charm with momen-

—Lynx Torquilla.

But ah not long the smiling visions stay,
Vice comes—in air they melt, they fade away.
The baleful power rears high in pride her face,
And shows a different form in every place,
Meets me at every turn where'er I go,
Nor suffers me one hour of peace to know;
In vain her presence I attempt to fly,
Turn where I will she meets my sickening eye.
Thus some poor Indian, on his unknown way,
Worn with fatigue, and trembling with dismay,
Wanders 'till night has spread her shades around,
Then throws him in despair upon the ground;
Sleep seals his eyes; he finds a short repose,
A short and sweet oblivion of his woes;
Wrapt in a blissful dream he seems to rove
Through the sweet mazes of a spicy grove,
Where cool rills murmur through the tangled glade,
And tall bananas spread their graceful shade;
Or where through green savannahs, clear and strong,
The deep majestic waters sweep along.
And ever to his senses stands displayed
The beauteous image of his much-loved maid;
Near in the tamarind shade she seems to stand,
Arrayed in smiles, and beckoning waves her hand;
Glowing with love he gazes on her charms,
Then sighs, and wide extends his eager arms;
Already holds her in his strict embrace,
And hangs in maddening rapture o'er her face.
Ah, bliss how short! he wakes, and all aghast
Hears the fierce yell of tigers in the blast,
Hears the gaunt lion roaring for his prey,
And fears the fell hyena in his way.—
Frantic along his dismal way he speeds,
And dreads when, murmuring in the giant reeds,
Strange whispers sound, as in the winds they shake,
Some unknown monster crouching in the brake.

In "The Delusions of Love," the author has imitated closely the stile and manner of Akenside's Pleasures of Imagination. I expected more from the title of this poem, than I find it contains. The subject is so copious, and so animating to youthful imagination, that I thought here the writer would have called into exercise all his strength. I was however disappointed. He seems to have explored his way from borrowed lights, and to have culled, without acknowledgment, from Akenside, Armstrong, and Thomson.

Some of the smaller poems are extremely happy. "The Forest Fay" discovers a sportive and wandering fancy. The following verses in his address "To the Powers of Fancy" contain a description of sensations which those may have felt who have loved.

Oft as your influence led, my feet have strayed,
Through dells enlightened by the moon's pale beam,
Have sought the silence of the pathless glade,
The vaulted rock, or long-resounding stream.

Then would the murmurs of the passing wind,
That breathed, soft sighing, through the rustling sprays,
Create strange feelings in my melting mind,
And lead my ravished thoughts through many a maze.

Then would the cataract's impetuous sound
Exalt my soul, as down its rifted bed
It drove unceasing, and my feet would bound,
As if upborn by wings, with loftier tread.

Sweet were ye, dreams of Fancy, when my soul
First felt the bosom-spring of young desire,
When first Love's dear enchantment o'er me stole,
And every pulse confessed his thrilling fire.

Then first did Hope unveil her laughing eyes,
And promise sunshine to my future years;
But ah! with Hope came mingled tears, and sighs,
And fond anxieties, and chilling fears.

Then Love was all to me; all nature round
Seemed full of Love; in every leaf and flower
Something congenial with his flame I found,
Some apt memorial of his wide-spread power.

Oft as I shunned the busy haunts of care,
And roamed through glens and forest-glooms, each sound
That floated buoyant on the wings of air
Within my breast an answering echo found.

The sonnets are in the usual sad and complaining stile, but not marked by any bold strokes of originality. "The Ivy-Seat" is the best of the amatory verses, and paints little incidents which feelingly touch the heart.

"The Fisherman's Wife, dedicated to all admirers of the familiar style of writing, so popular in 1800," is intended as a burlesque on the Lyrical Ballads, which we have already in this work justly condemned. Though "The Fisherman's Wife" is to be considered as the highest kind of ridicule, yet, if viewed in a serious light, it is vastly superior either to "The Thorn" or "Idiot Boy" of Wordsworth.

On reviewing the whole, we think that Bayley's Poems must furnish an acceptable repast for poetical taste. Though they do not rise to any very daring or original flights, yet they keep a steady course above the level of mediocrity, and occasionally break forth into strains which betoken genius.

## POETRY.....ORIGINAL.

### YOUTH.....No. II.

YOUTH has been called the golden age
of life.
It is the season of romantic hope.
It is a traveller in a fairy world,
Where novelty on every landscape
blooms,
And melody is heard in every sound.

A throne for youth is not a mark too
high;
He grasps at sceptres and at crowns.—
He sees
Nations and kingdoms bending at his
nod.
He hears his name blown from the
trump of fame,
And sees it written on the dusty rolls
Which distant ages keep. Visions of
bliss
Which future years will bring to his
embrace,
By Fancy's incantations brought, pass
by.
He walks and slumbers on enchanted
ground:
The lofty palace and embattled tower,
The tossing ocean and the fertile fields,
New worlds untrodden by the foot of
man,
Burst on his view to own his future
sway.

Joy's roundelay awakes his ear and tells
Of scenes of pleasure where a fairy
dwells,
Who will on him, her favour'd son, bestow
His soul's desire, and shelter him from
woe.

Favour'd of heaven, say, shall the cruel
muse
Darken this sunshine, tell how false is
Hope,
Dash from thy lips blithe Fancy's cup
of joy?
Ah no! she cannot, she is Fancy's child;
Like thee, fond youth, she visits other
worlds,
And fans with downy pinions other air
Than floats and stagnates in this darkened vale.

Build then thy palaces of air: indulge
But with religious guidance thy dear
hopes;
O elevate thy piercing eye to heaven;
Bid Hope ascend to happiness unclouded,
Which pours hosannas round the throne
of God.

I. O.

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*For the Literary Magazine.*

TO THE EDITOR.

SIR,

The feeble offering now presented you is the production of a female, unblest with a friend with will and ability to revise or advise. Dubious herself of its merits, she trembles for its fate; but hopes, under these considerations, you will be induced to treat it with lenity. It may at all events, she flatters herself, be termed an effusion of the heart, if not of the muse.

### THE SELF-DELUDED JESSY.

WRAPT in a sweet retired shade
Did beauteous Jessy dwell;
All those who saw admir'd the maid,
So far did she excel.

Till twenty deck'd with every grace,
She gaily trip't the green,
When down her sweet, expressive face,
The mantling tear was seen.

Young Henry oft had gaz'd and sigh'd,
Nay sometimes kiss'd her hand,
With heart ensnar'd, her eyes replied,
The traitors would command.

For now the time, alas, was flown,
When peace could be regained,
Her bosom had become a throne,
Where Henry's image reign'd.

" O should I be his bride," she said;
" But no—it ne'er can be!
" For was the gen'rous proffer made,
" 'T would fatal prove to me.

" Yes, sure the tender word, I love,
" Would stop the vital stream!
" A death so sweet, ah, could I prove,
" But oh, 'tis all a dream!"

'Twas soon she heard the rumour'd tale,
She heard, and almost died,
That Delia of the poplar vale
Was Henry's destin'd bride.

" Those tender hopes," she mournful said,
" Compell'd I now resign;
" Yes, Delia, thrice, thrice happy maid,
" That bliss will soon be thine.

" Why gaz'd I on the beauteous form,
" That can no equal boast?
" Why saw I not the rising storm,
" In which my peace is lost?"

While now the midnight watch so drear,
The dark forsaken bower,
Knew not to strike the heart with fear,
Congenial with the hour.

When round her all was hush'd in sleep,
In soft and sweet repose,
She sought the bow'r unseen, to weep,
Unheard to sigh her woes.

" Sleep on, sleep on," she mournful said,
" Whose hearts from care are free;
" Asleep and in the cold grave laid,
" Ere long I hope to be.

" I die, I hasten to the tomb,
" Soon, soon my life will end,
" Soon shall I seek its peaceful gloom,
" Where sorrow finds a friend."

To soothe her mind in vain she sought,
For anguish seized the string
To which was link'd the nerve of tho't,
And reason took to wing.

From eyes of soft celestial blue,
That late with lustre shone,
Which spoke the soul, and charm'd the view,
The beam of joy had flown.

She often wander'd by a stream,
Which glides a wood along,
Where to the stock-dove's plaintive theme
She join'd a sadder song.

The eve before the fatal eve
When Henry claim'd his bride,
Though oft denied, she pled for leave
To wander to its side.

Indulg'd, tho' bade to mark the shade
Of sable night drew near,
With vacant look, the lovely maid
Seem'd not a word to hear,

But pluck'd the wild flow'rs from her side,
And said, " I'll weave with these
" A garland for my Henry's bride,
" Present them if you please.

" This jonquil see, and primrose pale!
" Nay, don't shake off the dew,
" Such sweetness does his breath exhale,
" His eyes that violet's blue.

" To-morrow is the bridal day,
" But don't the secret tell,
" I could not near the village stay,
" I love him yet too well.

" Too well—ah me! there's not a thought,
" Which wanders through my brain,
" But is with tend'rest passion fraught,
" And agoniz'd with pain!

" Why ask me why I kiss the sod?
" Why look with such surprize?
" There's not a blade his foot has trod,
" Unruffled by my sighs.

" Ah me! the world can ill conceive,
" Of all they wish possess'd,
" What little trifles can relieve,
" The fond, the love-lorn breast.

" But why around me do you weep?
" Is Henry, say, no more?
" O yes, he lives, he does but sleep,
" My first sad fear is o'er!

" Then bring him, I'll a mantle form,
" Of this the robe I wear,
" My bosom can support the storm,
" There is no feeling there.

" But oh! the holy rites may wait,
" And Delia too may chide,
" So leave me to my hapless fate,
" And lead him to his bride!

" I'll turn me where his image lies,
" Wrapt in my bosom here,
" And dwell upon those beauteous eyes,
" Which love has pictur'd there.

" The busy eyes, which now pursue,
" Will there no entrance find;
" Nor Delia, his loved Delia view,
" The worship'd form enshrined.

" But oh, how strange, he could impart
" A pang to wound so sore!
" How could he bear to break the heart,
" Which wears him in its core?

" Yes, 'till the icy hand of death,
" Compels my fainting frame,
" To yield my trembling, latest breath,
" I'll sigh his angel name.

" Why have my tears thus ceased to flow?
" Why are my thoughts so wild?
" Oh shield me, heaven, from senseless woe,
" For I am sorrow's child!

" This time, ah me, to-morrow's eve,
" Oh hide me from the view!
" My heart is chill'd, I'll take my leave,
" To life I'll bid adieu!"

Her hapless fate concludes the theme,
Which pity long must mourn,
For cold and lifeless from the stream,
Next day was Jessy borne.

Love oftimes acts a tyrant's part,
Beware, sweet maids, beware!
Once thron'd within the feeling breast,
He laughs and triumphs there.

SABINA.

## SELECTED.

[Some of the most beautiful poems of Burns are to be found among his lyrics, contained in the fourth volume of Currie's edition of his works. He wrote the most of these after he had been to Edinburgh, after his taste had been more cultivated, and his reputation established. The two following pieces, extracted from these, cannot fail of meeting with a cordial reception from our readers.]

### BANKS OF CREE.

HERE is the glen, and here the bower,
All underneath the beechen shade;
The village bell has toll'd the hour,
O what can stay my lovely maid?

'Tis not Maria's whispering call;
'Tis but the balmy-breathing gale,
Mixt with some warbler's dying fall,
The dewy star of eve to hail.

It is Maria's voice I hear!
So calls the wood-lark in the grove,
His little faithful mate to cheer,
At once 'tis music, and 'tis love.

### ADDRESS TO THE WOOD-LARK.

O stay, sweet warbling wood-lark, stay,
Nor quit for me the trembling spray;
A hapless lover courts thy lay,
Thy soothing, fond complaining.

Again, again that tender part,
That I may catch thy melting art;
For surely that would touch her heart,
Wha kills me wi' disdaining.

Say, was thy little mate unkind,
And heard thee as the careless wind?
Oh, nocht but love and sorrow join'd
Sic notes o' woe could waken.

Thou tells o' never-ending care,
O' speechless grief, and dark despair:
For pity's sake, sweet bird, nae mair!
Or my poor heart is broken!

## SELECTIONS.

### ANECDOTES OF BACON THE SCULPTOR.

AT the time he was putting up the monument of Lord Chatham, a minister, to whom Mr. Bacon was an utter stranger, was walking through the abbey, and coming unseen, tapped Mr. B. on the shoulder, saying, " Take care what you are about, you work for eternity," alluding to the story of Zeuxis. It happened the next morning that Mr. B. heard this gentleman deliver a discourse from the pulpit, and watching him in his passage to the vestry, he came behind him, and tapping him in a similar manner, said, " Take care

what you are about, *you* work for eternity."

While Mr. B. was walking one day in Westminster Abbey, he observed a person standing before his principal work, who seemed to pride himself on his taste and skill in the arts, and who was exuberant in his remarks. "This monument of Chatham," said he to Mr. B. whom it is evident he mistook for an ignorant stranger, "is admirable upon the whole, but it has great defects." "I should be greatly obliged," said Mr. B. "if you would be so kind as to point them out to me." "Why here," said the critic, "and there.... do you not see? bad....very bad!" at the same time employing his stick upon the lower figures with a violence that was likely to injure the work. "But," said Mr. B. "I should be glad to be acquainted why the parts you touched are bad?" He found, however, nothing determinate in the reply, but the same vague assertions repeated, and accompanied with the same violence. "I told Bacon," said he, "repeatedly of this while the monument was forming; I pointed out other defects, but I could not convince him." "What, then, you are personally acquainted with Bacon?" said Mr. B. "O yes," replied the stranger, "I have been intimate with him for many years." "It is well for you then," said Mr. B. taking leave of him, "that your friend Bacon is not now at your elbow, for he would not have been well pleased at seeing his work so roughly handled."

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## HISTORY OF THE LONDON BREWERY, FROM THE BEGINNING OF KING WILLIAM'S REIGN TO THE PRESENT TIME.

IN the beginning of king William's reign, the duty on strong beer, or ale, was 1s. 3d. per barrel: the brewer then sold his brown ale at 16s. per barrel, and the small beer, which was made from the same grains, at 6s. per barrel. These were mostly fetched from the brewhouse by the customers themselves, and paid for with ready money; so that the brewer kept but few servants, fewer horses, had no stock of beers or ales by him, no purchasing of leases of public houses, no bad debts, and but a trifling number of casks, and his money, consequently, returned before he either paid his duty or for his malt. The victualler then sold this ale for 2d. per quart. Soon after, our wars with France occasioned further duties on this commodity. I think that, in 1689, 9d. per barrel more was laid upon strong beer, and 3d. per barrel on small beer. In 1690, the duty was advanced 2s. and 3d. per barrel on strong beer, and 9d. per barrel upon small; and, in 1692, an additional duty of 9d. per barrel was laid upon strong beer only. At this period the brewer raised his price from 16s. to 18s. and 19s. per barrel; and the victualler raised his price to 2½d. per quart. Now we come to the queen's time, when, France disturbing us again, the malt tax, the duty on hops, and that on coals, took place; and, as the duty on malt surpassed that on hops, the brewers endeavoured at a liquor wherein more of the latter should be used: thus the drinking of beer became encouraged in preference to ale. This beer, when new, they sold for 22s. per barrel, and, at the same time, advanced their ale to 19s. and 20s. per barrel; but the people, not easily weaned from their heavy, sweet drink, in general drank ale mixed with beer from the victualler at 2¼d. to 2¾d. per quart. The gentry now residing in London more than they had done in former times, introduced the pale ale and pale small beer, which they were habituated to in the country, and either engaged some of their friends, or the London brewers, to make for them these kinds of drink; and affluence and cleanliness promoted the delivery of them in the brewers' own casks, and at his charge. Pale malt being dearest, the brewer being loaded with more tax and expence, fixed the

price of such small beer at 8s. and 10s. per barrel, and the ale at 30s. per barrel: the latter was sold by the victualler at 4d. per quart, and under the name of two-penny. This little opposition excited the brown beer trade to produce, if possible, a better sort of commodity, in their way, than heretofore had been made. They began to hop their mild beers more, and the publican started three, four, or six butts at a time; but so little idea had the brewer, or his customer, of being at the charge of large stocks of beer, that it gave room to a set of monied people to make a trade, by buying these beers from brewers, keeping them some time, and selling them, when stale, to victuallers, for 25s. or 26s. per barrel.

Our tastes but slowly alter or reform. Some drank mild and stale beer, others what was then called 3-threads, at 3d. per quart; but many used all stale, at 4d. per quart. On this footing stood the trade until about the year 1722, when the brewers conceived that there was a mean to be found preferable to any of these extremes; which was, that beer should be well brewed, and from being kept its proper time, becoming mellow (*i. e.* neither new nor stale), it would recommend itself to the public. This they ventured to sell at 23s. per barrel, that the victualler might retail it at 3d. per quart. Though it was slow, at first, in making its way, yet, as it was certainly right in the end, the experiment succeeded beyond expectation. The labouring people, porters, &c. found its utility; from whence came its appellation of porter, or entire butt. As yet, however, it was far from being in the perfection which we have since had it.

Porter was, at different times, raised to 30s. per barrel, where it remained till the year 1799, and was retailed at 3½d. per quart, when, in consequence of malt rising in price to from 4l. to 4l. 10s. and 5l. per quarter, and hops from 4l. 10s. to 17l. 18l. and 20l. per cwt. porter was raised to 1l. 15s. per barrel, and retailed at 4d. per quart. Ale, likewise, experienced a rise of from 2l. 2s. to 2l. 12s. 6d. per barrel.

## OF ST. PAUL'S PROFESSION, OR TRADE.

ST. PAUL frequently says, in his Epistles, that he received no pay from the christian communities, except from that of Philippi, and that he earned his bread by the labour of his own hands, though at the same time he declares, that the labourer is worthy of his hire, and that the teacher deserves to be recompensed by those who are taught. He even ordained that other teachers should be paid by the churches, and excluded only himself from a participation of the pay*. He says, in express terms, to the elders of the church at Ephesus, where he had resided three years, "I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me†." Now St. Paul had generally several assistants with him; and when he was at Ephesus, he by no means lived in a narrow or sparing manner; for he hired a public auditory, where he daily taught the doctrines of christianity‡, and where every one was permitted to enter without fee or reward. And among his Ephesian friends he reckoned several Asiarchs, who were opulent annual magistrates, and who were certainly not christians, as it was their office, especially of one of their body, to preside over the religious games, of which the president defrayed the greatest part of the expence||. Nor does St. Paul appear

* See 1 Cor. ix. 2 Cor. xi, 7—11. Gal. vi, 6—10. Phil. iv, 10—16. 1 Tim. v, 17, 18.

† Acts xx, 33, 34.

‡ Acts xix, 9.

|| See Boze's Essay on this subject, in the 17th volume of the Memoires de l'Academie des Inscriptions et Belles Lettres.

to have been in narrow circumstances during his two years imprisonment at Cesarea; for the Roman governor, Felix, frequently sent for him, and conversed with him, expecting that money would be offered for his release.

That among the Jews, even men of learning, as St. Paul certainly was, who had been educated under Gamaliel, gained their livelihood by the labour of their own hands, is a matter which is well known. But the question is, by what kind of labour was St. Paul, who devoted so much time to the exercise of his apostolical office, enabled to provide so plentifully both for himself and his companions. The Greek term used by St. Luke, Acts xviii, 3, where he says that St. Paul and Aquilas exercised the same art, is σκηνοποιος. This word, which does not occur in other Greek authors, is supposed to be equivalent to σκηνορραφος, and is taken by some commentators to denote a worker in leather, either a saddler or a maker of leather chairs which were strapped on the back of a camel. But no man can exercise the trade of a saddler, who leads such a wandering life as St. Paul did; for a saddler has so many materials necessary for his business, that they cannot be conveniently transported from town to town. Whoever, therefore, reads with attention the sixteenth and seventeenth chapters of the Acts of the Apostles, and observes how short a stay St. Paul made in each place, and how frequently he was forced to depart suddenly, must perceive that the notion of St. Paul's being a travelling saddler is wholly absurd. Besides, the very employment of a saddler is by no means calculated for a travelling trade; for since saddlers in every town have generally their fixed customers, a man of this trade, who came a stranger to any place, might wait there a twelvemonth before he found employment. And even if this objection were removed, it is still difficult to comprehend how any man, who devoted the greatest part of his time to spiritual purposes, and had only a few hours' leisure every day for the labour of his hands, could earn enough, as a saddler, to supply, in an ample manner, the necessities both of himself and of his friends.

If we explain σκηνοποιος as denoting "a maker of leather chairs to be strapped on the backs of camels," the difficulty will be still increased; for St. Paul was very frequently in places where there were no camels, and consequently where no such chairs were wanted. Other commentators take σκηνοποιος in the sense of a "tent-maker;" but the same objections which have been made to the other applications of the word may be made likewise to this. And if Aquilas, who was of the same trade with St. Paul, was a tent-maker, it must seem extraordinary that a man, who was a native of Pontus, in the neighbourhood of which country there were nations who lived in tents, should come to Corinth and Ephesus, where tents were not wanted.

But the preceding difficulties are entirely removed by the following passage in Julius Pollux, from which it appears that σκηνοποιος has properly a very different meaning from either of those already mentioned. This learned writer says in his Onomasticon, lib. VII, § 189, that σκηνοποιος, in the language of the old comedy, was equivalent to μηχανοποιος*. Now μηχανοποιος signifies a "maker of mechanical instruments;" consequently St. Paul and Aquilas were neither saddlers nor tent makers. And this profession suited extremely well their mode of life; for whoever possesses ability in the art, can earn, in a *few* hours every day, as much

* Τους δε μηχανοποιους και σκηνοποιους ἡ παλαια κωμωδια ωνομαζε. Though Julius Pollux says that σκηνοποιος was thus used in the old comedy, and does not quote any living authors, yet it must be observed that the words used in comedy are the words of common conversation, though not always used by authors.

as is necessary for his support; and can easily travel from place to place; because the apparatus is easily transported. It is, therefore, extraordinary that no commentator has hitherto taken σκηνοποιος, Acts xviii, 3, in this sense; and still more extraordinary that Julius Pollux has been actually quoted for a very different purpose, namely to caution the reader against ascribing to σκηνοποιος, Acts xviii, 3, the sense which is given it in the Onomasticon of Julius Pollux. Such commentators must surely have never reflected on the advantages which attend this sense, and the difficulties which attend the others.

## PERKINS' POINTS.

*To the Editors of the Medical and Physical Journal.*

Published August, 1800.

GENTLEMEN,

YOU have given ample room to the effects of digitalis, and communicated much useful information on the subject of the cow-pox, the happiest discovery of the present age; will you allow a little room in your valuable publication for the following cases of the efficacy of tractors?

Having furnished my ingenious friend, Mr. Biron, house apothecary to the General Infirmary here, with a pair of tractors, he lost no time in making the experiments; the result of which I will detail in his own words.

Robert Wood, aged 67, on June 4th was operated upon with tractors, for a rheumatic affection of his hip, which he has had for these eight months. During the application of the tractors, which was continued for seven minutes, no effects were produced, except a profuse perspiration and a general tremor. On ceasing the application of the tractors, to his inexpressible joy, and our satisfaction, the good effects of our labour were now produced and acknowledged; for he voluntarily assured us, that he could now walk with perfect ease, for he had the entire motion of the joint, and that he was free from pain. To use his own words, "As to the pain I have now, I do not care if I have it all my life; that will matter nothing: you may take your medicines, I'll have no more of them; these are the things for me." And prior to his leaving the infirmary, he remarked how very warm those parts were, where the tractors had been applied, and then walked from the infirmary to his own house, assuring his companion Bowson, that he could very well walk to Beverly. June 5th, Walked to the infirmary this morning with very trifling difficulty; was so much pleased with the relief, or rather cure, obtained yesterday, that, to use his own words again, he had very joyfully spread abroad the intelligence to his acquaintance. Has had some return of pain this morning, which, however, was removed by another application; and when asked how he felt, declared, "as bonny as augh," and then marched off, with a countenance expressive of his gratitude for the wonderful relief he had obtained.

Robert Bowser, aged 57. June 4th, pain and weakness in his right arm, which he has had for some months; after applying the tractors one minute and a half, feels less pain, 2° heat; 4°, pain much increased; 5°, compared the tractors to red hot needles; the application of the tractors was continued four minutes longer; as the pain increased so did the heat to a violent degree. On moving the arm after the operation, he assured us he was very greatly relieved. 5th, His pain has lessened very considerably since yesterday, but moves his arm yet with difficulty. 6th, He returned home yesterday, and says he slept for near three hours, when he was suddenly awoke by a violent burning heat in the arm, in such directions as the tractors, after which he was much better.

Ann Hill, aged 57. Pain on her right arm and shoulder, which she has had for nine months; the tractors were applied one minute and a half, when she perceived an increase of warmth on the part; 3°, the pain removed from the shoulder to the elbow; 5°, she suddenly exclaimed that she was now cured of the worst pain. "Bless me! why, who could have thought it, that them little things could pull the pain from one? Well, to be sure, the longer one lives the more one sees; ah dear! Well, thank God, I hope I shall be able to wash again, and earn a bit of bread! Well, I can get my gown on now, in the morning I could not, if it had been ever so! Well, gentlemen, I return you many thanks; I reckon you'll do me again, and then you'll pull it all out." June 5th, Had pain in the shoulder once last night, but since then it has been chiefly near the elbow. The tractors were applied as before, a greater warmth was produced in the part than before. 6th, She assures us the pain is now trifling, and complains only of weakness in the part. 8th, As she is now free from pain, wishes to return thanks.

John Smith, aged 39. Pain in the knee, ankle, and foot. June 10th, The tractors were applied one minute and a half, when a general warmth was very evident; 2°, much less pain; 3°, the Tractors carry heat with him wherever they go. His feet, prior to the application, were always cold, now agreeably warm; in six minutes he assured us he could walk with greater ease than he had done for three months; and to convince us how greatly he was relieved, he repeatedly, with great violence, struck his feet against the tables and chairs. June 12th, The pain is much relieved, but the soreness in the soles of the feet still remains; 2°, much warmth wherever the tractors are carried; 3°, "Do you think yourself much relieved?" "Relieved! sir, I believe I am; why, I am quite a new man from what I was." June 13, No pain in the knees or ancles, a trifling stiffness in the hip-joint, which was removed by applying the tractors round the joint for five minutes only.

Thos. Jones, aged 70. Pain in the hand and arm; with some difficulty he was able to move the fingers, June 13. As Wood and Smith were with this man previous to the operation, and had acquainted him with the wonderful efficacy of these tractors, producing warmth wherever carried, and immediately removing or wonderfully lessening the pain, I concluded that the same effects would be produced of course upon his arm. I determined to try if we could not produce a contrary effect; I told him I thought his case differed very materially from common rheumatism, and that a case of that kind was never immediately relieved by the application of the tractors; on the contrary, that the pain was frequently increased for some hours, and that no additional warmth was perceived in the part, and that generally the patient slept ill the greater part of the first night, but that in the morning the good effects would soon be discovered. After applying the tractors five minutes, he assured me that the pain was considerably increased; before he left the infirmary, the pain was so violent, that he was unable to move his arm. June 14th, "You are a mere prophet, sir; never did a poor devil spend such a night; I tossed and tumbled about till five o'clock, in such pain, and then I got such nice sleep, and I have been easier ever since; you'll cure me; and if you do, I'll remember you, for I have a good shot, and they say there's plenty of birds." The tractors were applied again, when the additional warmth was produced, as in the other cases, with some trifling diminution of pain.

I am, gentlemen, yours, &c.

JOHN ALDERSON, M. D.

*Hull, June* 19, 1800.

P. S. I shall make no comments. The tractors were made of two pieces of wood, and covered, the one with red and the other with black

sealing-wax, and carefully kept in cotton, &c. I have shown the patients to the whole faculty of the house, to whose interrogations they have answered as here detailed, and I have this day seen them return thanks at the board of trustees, taking with them a paper for the clergy of their respective churches, in which they will next Sunday return their solemn thanks to the Almighty for their cures.

## AN ACCOUNT OF THE INDIAN BANYAN TREE.

BANYAN, or banian tree, among the Hindoos, is a sacred plant: from its various branches shoots, exactly like roots, issue, and growing till they reach the ground, fix themselves and become mothers to a future progeny; they thus extend as far as the ground will admit.

There are two sorts, the *pipler*, which is the female, and the *ward*, which is the male. This is the same tree which is called by botanists the *ficus orientalis*. The following description of a banian tree, in the province of Bahar, was written by Colonel Ironside.

"Near Mangee, a small town at the confluence of the Dewah (or Gograh) and the Ganges, about twenty miles west of the city of Patnas, there is a remarkably large tree, called a bur, or banian tree, which has the quality of extending its branches, in a horizontal direction, to a considerable distance from its stem; and of then dropping leafless fibres or scions to the ground, which there catch hold of the earth, take root, embody, grow thick, and serve either to support the protracted branches, or, by a farther vegetation, to compose a second trunk. From the branches, other arms again spring out, fall down, enter the ground, grow up again, and constitute a third stem, and so on..... From the opposite pretty high bank of the Ganges, and at the distance of near eight miles, we perceived this tree of a pyramidical shape, with an easy spreading slope from its summit to the extremity of its lower branches. We mistook it at first for a small hill. We had no quadrant to take its height; but the middle or principal stem is considerably higher, I think, than the highest elm, or other tree, I ever saw in England. The following comprise some other of its dimensions, which were taken with a cord of a given length.

| | Yards Feet |
|---|---|
| Diameter of the branches | 121 or 363 |
| Diameter of ditto, from north to south | 125 or 375 |
| Circumference of the shadow of the extreme branches taken at the meridian | 372 or 1116 |
| Circumference of the several bodies or stems, taken by carrying the cord round the outermost trunks | 307 or 921 |

The several trunks may amount to 50 or 60.

*N. B. The dropping fibres shoot down from the knots or joints of the boughs.*

"This tree, as well as the *peeple*, and many other large trees in India, is a creeper. It is often seen to spring round other trees, particularly round every species of palm. The date, or palmyra, growing through the centre of a banian tree, looks extremely grand; and yet none of the European landscape painters, who have delineated views of this country, have introduced this characteristic object into their pieces. I have frequently observed it also shooting from old walls, and running along them. In the inside of a large well, it lined the whole circumference of the internal space of it, and thus actually became a tree turned inside out.

"Under the tree sat a fakir, a devotee: he had been there twenty-five years; but he did not continue under the tree throughout the year, his vow obliging him to lie, during the four coldest months, up to his neck in the Ganges, and to sit, during the four hottest months, close to a large fire."

## EXPLANATION OF THE HINDOO TERMS GUNNY, HARAM, KHAUN, KILLEDAR, SHILINGA, ZEMINDAR.

*Gunny.* A coarse sort of bags, wrappers, &c. used generally in the East. The materials from which they are made grow in the greatest profusion in Hindoostaun. If the gunny bags and wrappers were carefully preserved, they might become a considerable article of trade, since they have been found of material service in the manufacture of paper. Paper made from these bags, many specimens of which have come within the knowledge of the editor, and some of which have been printed upon by him, might be made as substantial and durable as that which is generally used in England for printing.

*Haram*, or *Seraglio.* A Mohammedan woman's apartment. The *zenana.* The haram is an inclosure of such immense extent as to contain a separate room for every woman, whose number sometimes exceeds five thousand. They are divided into companies, and a proper employment is assigned to each individual. Over each of these companies a woman is appointed *darogha;* and one is selected for the command of the whole, in order that the affairs of the haram may be conducted with the same regularity and good government as the other departments of the state.

Every one receives a salary equal to her merit. The pen cannot measure the extent of the emperor's largesses; but here shall be given some account of the monthly stipend of each. The ladies of the first quality receive from 1,610 rupees down to 1,028 rupees. Some of the principal servants of the presence have from fifty-one down to twenty rupees; and others are paid from two rupees up to forty. At the grand gate is stationed a *mushreff*, to take account of the receipts and expenditures of the haram in ready money and in goods. Whenever any of this multitude of women want any thing, they apply to the treasurer of the haram, who, according to their monthly stipend, sends a memorandum thereof to the mushreff of the grand gate, who transmits it to the treasurer of the king's palace, and he pays the money. In payment of these demands, no assignments are given, but only ready money.

An estimate of the annual expences of the haram being drawn out, the mushrem writes a draft for the amount, which is countersigned by the ministers of state, after which it is paid in a coin that his majesty has caused to be struck solely for that purpose. This money is paid by the grand treasurer to the paymaster general of the palace; and by a written order being sent by the mushreff of the gate, it is distributed amongst the inferior pay-masters of the haram, and by them paid to the different servants thereof. And this money is reckoned in their salary equal with the current coin.

The inside of the haram is guarded by women, and about the gate of the royal apartments are placed the most confidential. Immediately on the outside of the gate watch the *eunuchs* of the haram, and at a proper distance are placed the *rajpoots*, beyond whom are the porters of the gates; and on the outside of the inclosure, the *omrahs*, the *ahdeeans*, and other troops, mount guard, according to their rank.

Whenever the begums, or the wives of the omrahs, or other women of character, want to pay their compliments, they first notify their desire to those who wait on the outside, and from thence their request is sent in writing to the officers of the palace, after which they are permitted to enter the haram; and some women of rank obtain permission to remain there for the space of a month.

*Khaun.* Literally this word signifies lord, or noble. In Persia, it is applied to a prince or governor of a province; but in Hindoostaun it signifies the lowest order of the Mogul nobility. It is a title conferred by

the king of Delhi, for which, according to some, it is supposed, the person maintained two hundred and fifty horse-soldiers, of which he is the commander, for the king's service. It is likewise a general appellative to distinguish the patans, and given to every man of rank.

*Killedar.* A petty officer, having two pagodas for his monthly pay. These officers were frequently promoted by Tippoo Sultaun to the office of Meer Suddoor (superintendant-general of forts, &c.). By such ridiculous promotions as these Tippoo Sultaun is said to have given umbrage to many of the great men of his country.

*Shilinga.* A sort of Indian vessel used on the flat coast, where there are not any harbours. M. Bartolomeo informs us, that, in company with M. Berteaud, he went on board a small Indian vessel, called by the inhabitants shilinga. As it is exceedingly dangerous and difficult to land at Pondicherry and Madraspatnam, these shilingas are built with a high deck, to prevent the waves of the sea from entering them. This mode of construction is, however, attended with one inconvenience, which is, that the waves beat with more impetuosity against the sides, raise the shilinga sometimes towards the heavens, again precipitate it into a yawning gulf, and, at length, drive it on shore with the utmost violence. In such cases, the vessel would be entirely dashed to pieces, if the mucoas, or fishermen, who direct it, did not throw themselves into the sea, force it back by exerting their whole strength, and in this manner lessen the impetuosity of the surf. On the flat coast of Coromandel there are no harbours, and for that reason neither people nor goods can be conveyed on shore, but in these shilingas. This labour is very dangerous, even for such small vessels, as the flatness of the coast, for so great an extent, renders the breakers extremely violent.

*Zemindar.* A person who holds a tract of land immediately of government, on condition of paying the rent of it. He is first in rank among the landholders: if a zemindar be unable to pay up the amount of his engagements with government, at the end of the year, such a part of his zemindary shall be sold as will discharge the balance, and a sunnud from the khalseh granted to the purchaser. If he be dispossessed of the management of his zemindary, he is, nevertheless, exclusively responsible for all debts incurred by him during his possession, unless a mortgage was given on the zemindary, or the money borrowed applied to the payment of the revenue; in both which cases the zemindary is answerable, in such manner however as only to deprive the new zemindar of a part of his profits; but not to subject him to any loss, or affect the revenue of government; but no mortgage is deemed valid, unless it be registered in the public cutcherry. Zemindars, by the nature of their tenures, have no longer a right to their lands, than whilst they pay their revenues; in case of failure, the sale of their land consequently is a more just and useful recompence to government than subjecting them to corporal punishment: should they, however, at any time be prevented fulfilling their engagements by unavoidable accidents, rather than by their own mismanagement, equity will point out what indulgence they may be entitled to on that account.

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## ACCOUNT OF SIR SIDNEY SMITH'S IMPRISONMENT AND ESCAPE FROM PARIS.

WHEN I was taken at sea, I was accompanied by my secretary and Mr. de Tr***, a French gentleman, who had emigrated from his country, and who, it had been agreed, was to pass for my servant, in the hope of saving his life by that disguise. Nor were our expectations frustrated; for John, as I called him, was lucky enough to escape all suspicion.

On my arrival in France, I was treated at first with unexampled rigour, and was told that I ought to be tried under a military commission, and shot as a spy. The government, however, gave orders for my removal to Paris, where I was sent to the Abbaye, and, together with my two companions in misfortune, was kept a close prisoner.

Meanwhile, the means of escape were the constant object on which we employed our minds. The window of our prison was toward the street; and from this circumstance we derived a hope sooner or later to effect our object. We already contrived to carry on a tacit and regular correspondence, by means of signs, with some women, who could see us from their apartments, and who seemed to take the most lively interest in our fate. They professed themselves to assist in facilitating my liberation; an offer which I accepted with great pleasure: and it is my duty to confess, that, notwithstanding the enormous expences occasioned by their fruitless attempts, they have not less claim to my gratitude. Till the time of my departure, in which, however, they had no share, their whole employment was endeavouring to save me; and they had the address at all times to deceive the vigilance of my keepers. On both sides we used borrowed names, under which we corresponded, theirs being taken from the ancient mythology; so that now I had a direct communication with Thalia, Melpomene, and Clio.

At length I was removed to the Temple, where my three Muses soon contrived means of intelligence, and every day offered me new schemes for effecting my escape. At first I eagerly accepted them all, though reflection soon destroyed the hopes to which the love of liberty had given birth. I was also resolved not to leave my secretary in prison, and still less poor John, whose safety was more dear to me than my own emancipation.

In the Temple, John was allowed to enjoy a considerable degree of liberty. He was lightly dressed like an English jockey, and knew how to assume the manners that corresponded with that character. Every one was fond of John, who drank and fraternized with the turnkeys, and made love to the keeper's daughter, who was persuaded he would marry her; and as the little English jockey was not supposed to have received a very brilliant education, he had learnt, by means of study, sufficiently to mutilate his native tongue. John appeared very attentive and eager in my service, and always spoke to his master in a very respectful manner. I scolded him from time to time *with much gravity*; and he played his part so well, that I frequently surprised myself forgetting the friend, and seriously giving orders to the valet. At length John's wife, Madame de Tr***, a very interesting lady, arrived at Paris, and made the most uncommon exertions to liberate us from our captivity. She dared not come, however, to the Temple, through fear of discovery; but from a neighbouring house she daily beheld her husband, who, as he walked to and fro, enjoyed alike in secret the pleasure of contemplating the friend of his bosom. Madame de Tr*** now communicated a plan for delivering us from prison, to a sensible and courageous young man of her acquaintance, who immediately acceded to it without hesitation. This Frenchman, who was sincerely attached to his country, said to Madame de Tr***, "I will serve Sir Sidney Smith with pleasure, because I believe the English government intend to restore Louis XVIII to the throne; but if the commodore is to fight against France, and not for the king of France, heaven forbid I should assist him."

Ch. L'Oiseau (for that was the name our young friend assumed) was connected with the agents of the King, then confined in the Temple, and for whom he was also contriving the means of escape. It was intended we should all get off

together. M. La Vilheurnois being condemned only to a year's imprisonment, was resolved not to quit his present situation; but Brothire and Duverne de Presle were to follow our example. Had our scheme succeeded, this Duverne would not perhaps have ceased to be an honest man; for till then he had conducted himself as such. His condition must now be truly deplorable; for I do not think him formed by nature for the commission of crimes.

Every thing was now prepared for the execution of our project. The means proposed by Ch. L'Oiseau appeared practicable, and we resolved to adopt them. A hole twelve feet long was to be made in a cellar adjoining to the prison, and the apartments to which the cellar belonged were at our disposal. Mademoiselle D***, rejecting every prudential consideration, generously came to reside there for a week, and being young, the other lodgers attributed to her alone the frequent visits of Ch. L'Oiseau. Thus every thing seemed to favour our wishes. No one in the house in question had any suspicions; and the amiable little child Madlle. D*** had with her, and who was only seven years old, was so far from betraying our secret, that she always beat a little drum, and made a noise, while the work was going on in the cellar.

Meanwhile L'Oiseau had continued his labours a considerable time without any appearance of daylight, and he was apprehensive he had attempted the opening considerably too low. It was necessary, therefore, that the wall should be sounded; and for this purpose a mason was required. Madame de Tr*** recommended one, and Ch. L'Oiseau undertook to bring him, and to detain him in the cellar till we had escaped, which was to take place that very day. The worthy mason preceived the object was to save some of the victims of misfortune, and came without hesitation. He only said, "If I am arrested take care of my poor children."

But what a misfortune now frustrated all our hopes! Though the wall was sounded with the greatest precaution, the last stone fell out, and rolled into the garden of the Temple. The centinel perceived it; the alarm was given; the guard arrived; and all was discovered..... Fortunately, however, our friends had time to make their escape, and none of them were taken.

They had, indeed, taken their measures with the greatest care; and when the commissaries of the *Bureau Central* came to examine the cellar and apartment, they found only a few pieces of furniture, trunks filled with logs of wood and hay, and the hats with tri-coloured cockades provided for our flight, as those we wore were black.

This first attempt, though extremely well conducted, having failed, I wrote to Mad. de Tr***, both to console her and our young friend, who was miserable at having foundered just as he was going into port. We were so far, however, from suffering ourselves to be discouraged, that we still continued to form new schemes for our deliverance. The keeper perceived it, and I was frequently so open as to acknowledge the fact. "Commodore," said he, "your friends are desirous of liberating you, and they only discharge their duty. I also am doing mine in watching you still more narrowly." Though this keeper was a man of unparalleled severity, yet he never departed from the rules of civility and politeness. He treated all the prisoners with kindness, and even piqued himself on his generosity. Various proposals were made to him, but he rejected them all, watched us the more closely, and preserved the profoundest silence. One day when I dined with him, he perceived that I fixed my attention on a window then partly open, and which looked upon the street. I saw his uneasiness, and it amused me; however, to put an end to it, I said to him, laughing, "I know what you are thinking of; but fear not. It is now three o'clock. I will make a truce with you till midnight;

and I give you my word of honour that till that time, even were the doors open, I would not escape..... When that hour is passed, my promise is at an end, and we are enemies again." "Sir," replied he, "your word is a safer bond than my bars and bolts: till midnight, therefore, I am perfectly easy."

When we rose from the table, the keeper took me aside, and speaking with warmth, said, "Commodore, the Boulevard is not far. If you are inclined to take the air there, I will conduct you." My astonishment was extreme; nor could I conceive how this man, who appeared so severe and so uneasy, should thus suddenly persuade himself to make me such a proposal. I accepted it, however, and in the evening we went out. From that time forward this confidence always continued. Whenever I was desirous to enjoy perfect liberty, I offered him a *suspension of arms* till a certain hour. This my generous enemy never refused; but when the armistice was at an end, his vigilance was unbounded..... Every post was examined; and if the government ordered that I should be kept close, the order was enforced with the greatest care.... Thus I was again free to contrive and prepare for my escape, and he to treat me with the utmost rigour.

This man had a very accurate idea of the obligations of honour. He often said to me, "Were you even under sentence of death, I would permit you to go out on your parole, because I should be certain of your return. Many very honest prisoners, and I myself among the rest, would not return in the like case; but an officer, especially an officer of distinction, holds his honour dearer than his life. I know it to be a fact, commodore; and therefore I should be less uneasy, if you desired the gates to be always open."

My keeper was right. While I enjoyed my liberty, I endeavoured even to lose sight of the idea of my escape; and I should have been averse to employ for that object, means that had occurred to my imagination during my hours of liberty. One day I received a letter containing matter of great importance, which I had the strongest desire immediately to read; but as its contents related to my intended deliverance, I asked to return to my room, and break off the truce. The keeper however refused, saying with a laugh, that he wanted to take some sleep.. Accordingly he lay down, and I postponed the perusal of my letter till the evening.

Meanwhile no opportunity of flight offered; but, on the contrary, the directory ordered me to be treated with rigour. The keeper punctually obeyed all the orders he received; and he who the preceding evening had granted me the greatest liberty, now doubled my guard, in order to exercise a more perfect vigilance.

Among the prisoners was a man condemned for certain political offences to ten years confinement, and whom all the other prisoners suspected of acting in the detestable capacity of a spy upon his companions. Their suspicions indeed appeared to have some foundation, and I felt the greatest anxiety on account of my friend John. I was however fortunate enough soon after to obtain his liberty. An exchange of prisoners being about to take place, I applied to have *my servant* included in the cartel; and though this request might easily have been refused, fortunately no difficulty arose, and it was granted.

When the day of his departure arrived, my kind and affectionate friend could scarcely be prevailed on to leave me; till at length he yielded to my most earnest entreaties. We parted with tears in our eyes, which to me were the tears of pleasure, because my friend was leaving a situation of the greatest danger. The amiable *jockey* was regretted by every one; our turnkeys drank a good journey to him, nor could the girl he had courted help weeping for his departure; while her mother, who thought John a very *good youth*, hoped she should one day call him her son-in-law.

I was soon informed of his arrival in London; and this circumstance rendered my own captivity less painful. I should have been happy to have also exchanged my secretary; but as he had no other dangers to encounter than those which were common to us both, he always rejected the idea, considering it as a violation of that friendship, of which he has given me so many proofs.

On the 4th September (18th Fructidor) the rigour of my confinement was still further increased. The keeper, whose name was Lasne, was displaced; I was again kept close prisoner; and, together with my liberty, lost the hopes of a peace, which I had thought approaching, and which this event must contribute to postpone.

At this time a proposal was made to me for my escape, which I adopted as my last resource. The plan was, to have forged orders drawn up for my removal to another prison, and thus to carry me off. A French gentleman, Phelipeaux, a man of equal intrepidity and generosity, offered to execute this enterprise. The order then being accurately imitated, and, by means of a bribe, the real stamp of the minister's signature procured, nothing remained but to find men bold enough to put the plan in execution. Phelipeaux and Ch. L'Oiseau would have eagerly undertaken it; but both being known, and even notorious at the Temple, it was absolutely necessary to employ others. Messrs. B*** and L***, therefore, both men of tried courage, accepted the office with pleasure and alacrity.

With this order then they came to the Temple, Mr. B*** in the dress of an adjutant, and Mr. L*** as an officer. The keeper having perused the order, and attentively examined the minister's signature, went into another room, leaving my two deliverers for some time in the cruellest uncertainty and suspence. At length he returned, accompanied by the register (or greffier) of the prison, and ordered me to be called. When the register informed me of the orders of the directory, I pretended to be very much concerned at it; but the adjutant assured me, in the most serious manner, "that the government were far from intending to aggravate my misfortunes, and that I should be very comfortable at the place whither he was ordered to conduct me." I expressed my gratitude to all the servants employed about the prison, and, as you may imagine, was not very long in packing up my clothes.

At my return, the register observed, that at least six men from the guard must accompany me; and the adjutant, without being in the least confounded, acquiesced in the justice of the remark, and gave orders for them to be called out. But, *on reflection*, and remembering, as it were, the laws of chivalry and of honour, he addressed me, saying, "Commodore, you are an officer. I am an officer also. Your parole will be enough. Give me that, and I have no need of an escort." "Sir," replied I, "if that is sufficient, I swear, upon the faith of an officer, to accompany you wherever you choose to conduct me." Every one applauded this *noble action*, while I confess I had myself great difficulty to avoid smiling.

The keeper now asked for a discharge, and the register gave the book to M. B***, who boldly signed it, with a proper flourish, L. Oger, adjutant-general. Meanwhile I employed the attention of the turnkeys, and loaded them with favours, to prevent them from having time to reflect: nor indeed did they seem to have any other thought than their own advantage. The register and keeper accompanied us as far as the second court; and at length the gate was opened, and we left them, after a long interchange of ceremony and politeness.

We instantly entered a hackney-coach, and the *adjutant* ordered the coachman to drive to the suburb of St. Germain. But the stupid fellow had not gone a hundred paces before he broke his wheel against a post, and hurt an unfortunate passenger;

and this unlucky incident brought a crowd around us, who were very angry at the injury the poor fellow sustained. We quitted the coach, took our portmanteaus in our hands, and went off in an instant. Though the people observed us much, they did not say a word to *us*, only abusing the coachman; and when our driver demanded his fare, M. L***, through an inadvertancy that might have caused us to be arrested, gave him a double louis d'or.

Having separated, when we quitted the carriage, I arrived at the appointed rendezvous with only my secretary and M. de Phelipeaux, who had joined us near the prison; and though I was very desirous of waiting for my two friends, to thank and take my leave of them, M. de Phelipeaux observed, there was not a moment to be lost. I therefore postponed, till another opportunity, my expression of gratitude to my deliverers, and we immediately set off for Rouen, where M. R**** had made every preparation for our reception.

At Rouen we were obliged to stay several days; and as our passports were perfectly regular, we did not take much care to conceal ourselves, but in the evening we walked about the town, or took the air on the banks of the Seine.

At length, every thing being ready for us to cross the channel, we quitted Rouen, and, without encountering any further dangers, I arrived in London, together with my secretary, and my friend M. de Phelipeaux, who could not prevail on himself to leave us.

## PARTICULARS RESPECTING SWEDEN, BY ASCERBI.

### *Swedish Travelling.*

THERE is no regular conveyance even between the country and the capital; none, for example, between Gothenburg and Stockholm, Stockholm and Geffe, Geffe and Upsala, or the other principal towns of the provinces. A comparison is made between the conveniences of travelling in Sweden and Italy. The author observes, that between Helsinberg and Stockholm, a distance of near four hundred miles, nothing that can be considered as an inn is to be met with. The horses are so little, lean, and feeble, as to render it necessary to employ seven to draw a carriage, for which in Germany they only use three. They are put to the carriage four a-breast in the first line, and three in the second; and the author says, we were attended by five or six peasants, who had each a horse in our caravan; and deeming it good policy to whip up their neighbour's horses while they spared their own, they fell often a quarreling, and sometimes dealt about blows among themselves as well as among each other's horses. Such a Babylonish confusion, is not, I believe, to be met with in any other part of the world. At every post-house a register is put into your hands, under the denomination of a day-book, in which travellers set down their names, their state or condition in life, whence they came, and whither they are going, and if they have been satisfied, or otherwise, with the postillion, or rather the peasant.

### *Gothenburg.*

Gothenburg is the second city of the kingdom. Its environs are almost every where naked, barren, and dreary. They present an uniform scene of small eminences of black rock, where nature cannot by any power of art be forced to produce vegetation. The harbour exhibits a similar confusion of rocks, not more pleasing to the eye, and some little craggy isles of a rugged and forbidden aspect. As to the interior of the town, it resembles in some respects the towns of Holland, having canals, with rows of trees along their margin, regularly cut or clipped in the Dutch fashion. The trade and manners of the inhabitants

are noticed, and the chapter concludes with a respectful mention of the apothecaries of Gothenburg, who, having the advantage of a liberal education, are considered as superior to the same class of men in many other places.

### *Trolhatta Canal.*

The canal of Trolhatta has been wrought through the midst of rocks by the means of gunpowder, and may justly be considered as in some respects characteristical of the Swedish nation; for it represents them as they are, prone to the conception of grand enterprizes, and distinguished by mechanical invention. As a work of art, and of bold and persevering design, it is not too much to say, that it is the first in the world, even the duke of Bridgewater's canal in England, and that of Languedoc in France, not excepted.

At Trolhatta a book is presented to strangers when they are about to leave the place, and they are requested to inscribe their names in it, with some motto relative to the impression made on their minds by the falls, or other local circumstances.

### *Treatment of Horses.*

The treatment of horses in Sweden is next noticed. These animals stand or lie on perforated boards, like soldiers in barracks. This practice has been approved by the Veterinary Colleges of both Stockholm and Copenhagen, and universally adopted by the royal and other great families, on account of its salutary effect on the foot of the horse. In countries where the horses stand in a hot-bed produced by their own litter, their feet become tender, and subject to divers disorders; but you very seldom see a lame or foundered horse in Sweden or Denmark, which, if it is not to be ascribed to the skill of the licensed farriers, who are, at least in the Danish dominions, all brought up in the Veterinary College, may, to a certain degree, be owing to the manner of keeping the horse on boards instead of straw.

### *Stockholm.*

The grand and most distinguished feature in the locality of that city, namely, being situated on islands, amidst gulfs and lakes, is destroyed by the ice. The same water which divides the inhabitants of the different quarters in summer unites them in winter. It becomes a plain which is traversed by every body. The islands are islands no longer: horses in sledges, phaetons, and in vehicles of all sorts, placed on scates, scour the gulf and lakes by the side of ships fixed in the ice, and astonished as it were to find themselves in such company on the same element.

There is no part of this great mass of water that is not arrested and subdued by the frost, except the current under the north bridge, and on the south near the king's stable. Here the water, which during the keenest frost dashes and foams with great noise through the arches of the bridge, sends up majestic clouds of vapour to a considerable height in the atmosphere, where, in the extreme rigour of winter, being converted by the intenseness of the cold into solid particles, they are precipitated down through their weight, and presenting their surface to the sun, assume the appearance of a shower of silver sand reflecting the solar rays, and adorned with all manner of colours. In the interior of Stockholm, throughout all its different quarters, every thing in winter undergoes a sudden change. The snow that begins to fall in the latter weeks of autumn covers and hides the streets for the space of six months, and renders them more pleasant and convenient than they are in summer or autumn, at which seasons, partly on account of the pavement, and partly on account of the dirt, they are often almost impassable. One layer of snow on another, hardened by the frost, forms a surface more equal and agreeable

to walk on, which is sometimes raised more than a yard above the stones of the street. You are no longer stunned by the irksome noise of carriage wheels, but this is exchanged for the tinkling of little bells, with which they deck the horses before the sledges. The only wheels now to be seen in Stockholm are those of small carts employed by men-servants of families to fetch water from the pump in a cask. This compound of cart and cask always struck me as a very curious and extraordinary object, insomuch that I once took the trouble of following it, in order to have a nearer view of the whimsical robe in which the frost had invested it, and particularly of the variegated and fantastical drapery in which the wheels were covered and adorned. This vehicle, with all its appurtenances, afforded to a native of Italy a very singular spectacle. The horse was wrapped up, as it seemed, in a mantle of white down, which, under his breast and belly, was fringed with points and tufts of ice. Stalactical ornaments of the same kind, some of them to the length of a foot, were also attached to his nose and mouth. The servant that attended the cart had on a frock, which was encrusted with a solid mass of ice. His eye-brows and hair jingled with isicles, which were formed by the action of the frost on his breath and perspiration.

The season of summer, at which time the nobility and gentry retire to their country houses, which are fitted up with great magnificence and luxury. Those villas are, for the most part, pleasantly situated, and embellished by works of art, which second and improve the efforts of nature. You there find hot-houses, in which they raise peaches, pine-apples, grapes, and other fruits. All kinds of wines, liquors, and other delicacies, are lavished at the table of a Swedish gentleman, or rich manufacturer, or merchant in the country.

### *Festival.*

On the twenty-fourth of June, or Midsummer-day, the king and royal family come to the park, where they take up their abode in tents for the remainder of the month, that is for the space of nearly a week. A camp is formed of the garrison of Stockholm, composed of two regiments of foot-guards, some companies of horse-guards, and a corps of artillery. Along the lines of the camp they raise poles or posts, adorned with branches of cyphers, and sometimes scutcheons with mottos or devices. At the foot of the posts are placed barrels of beer on wooden frames. About six or seven o'clock in the afternoon, on a particular signal, the barrels are opened, when each soldier is presented with a pipe, a loaf of bread, two herrings, and some money. All this is done at the expence of the officers. In the mean time the military music plays, and the soldiers begin for to drink and to dance. Upon each of the barrels sits a soldier, in the form of a Bacchus, or of some other figure more or less ridiculous. Those that are dressed up in this manner first taste the liquor and propose the toasts, which are generally numerous, and constantly accompanied with the cry of *vivat*, answering to the English huzza. When any of the royal family, or a general officer, chance to pass by, their healths are drank, and always with the same accompaniment of *vivat*. A kind of masquerade ensues for a short time, during which the soldiers amuse the people, that flock round them in the lines of the camp with songs, and indulge themselves in various freaks and acts of merriment. On the beating of the retreat every thing is submitted to the reign of order. Such festivals, without diminishing respect, certainly tend to excite in the soldiery and people an interest and attachment to the royal family.

### *Swedish Dinners.*

The Swedish dinner parties are expensive arrangements of show and formality. It will often happen that out of forty or fifty people, who ap-

pear in consequence of an invitation sent with all possible ceremony, and perhaps a week or a fortnight before the appointed day, scarcely three or four know one another sufficiently to make the meeting agreeable. A foreigner may fare still worse, and have the misfortune of being seated near a person totally unaquainted with any language but his own. Before the company sit down to dinner, they first pay their respects to a side table, laden with bread, butter, cheese, pickled salmon, and *liquor*, or brandy, and by the tasting of these, previous to their repast, endeavour to give an edge to their appetite, and to stimulate the stomach to perform its office. After this prelude, the guests arrange themselves about the dinner table, where every one finds at his place three kinds of bread, flat and coarse rye bread, white bread, and brown bread. The first sort is what the peasants eat; it is crisp and dry; the second sort is common bread; but the brown, last mentioned, has a sweet taste, being made with the water with which the vessels in the sugar houses are washed, and is the nastiest thing possible. All the dishes are at once put upon the table, but no one is allowed to ask for what he likes best, the dishes being handed round in regular succession; and an Englishman has often occasion for all his patience, to wait till the one is put in motion on which he has fixed his choice. The Swedes are more knowing in this respect, and, like the French, eat of every thing that comes before them: and although the different dishes do not seem to harmonize together, yet such is the force of habit, that the guests find no inconvenience from the most opposite mixtures. Anchovies, herrings, onions, eggs, pastry, often meet together on the same plate, and are swallowed promiscuously. The sweet is associated with the sour, mustard with sugar, confectionaries with salt meat, or salt fish; in short, eatables are intermingled with a poetical licence, that sets the precepts of Horace at defiance.

Sed non ut placidis coceantimmitia.

### *Swedish Character.*

Gustavus III, who kept a watchful eye on every event that might influence the state of society, interdicted all mention in the Swedish journals of a French revolution, either good or bad. He wished the people not only to be prevented from thinking of it, and reasoning about it, but as much as possible to be kept in the dark as to its very existence. The effects to be desired or dreaded in any country from the productions of the press, are, no doubt, in proportion to the degree and extent of education which the people at large have received. It does not follow, from the circumstance of the Swedes being all taught to read, and attached to established tenets and modes of worship, that they should be an honest and good sort of people: this, however, is the case. The Swedes, I mean the peasantry, (for as to the inhabitants of towns, they are corrupt in proportion to their population, their commerce, and their luxury) are a frank, open, kind-hearted, gay, hospitable, hardy, and spirited people. It would be difficult to point out any nation that is more distinguished by a happy union of genius, bravery, and natural probity of disposition. They are represented by their neighbours as the *gascons* of Scandinavia. This charge, when due allowance is made for the mutual jealousy and antipathy of neighbouring nations, amounts to no more than this, that they are actuated by that sensibility to fame, and love of distinction, which generally predominate in the breasts of brave, generous, and adventurous people.

There is no country in the world in which greater provision has been made, and more pains taken for the advancement and diffusion of know-

ledge among all classes of society, than in Sweden.

Every parish has its school, in which the common rudiments of reading and writing are taught. Besides this, there is a public school maintained in every large town, at the expence of the crown, in which boys continue till about their eleventh or twelfth year, when they are commonly sent to one of the gymnasia. There also are public schools, but upon a larger scale than the former; and one of them exists in almost every province. From the gymnasia the young men, at the age of seventeen or eighteen, proceed to one of the universities, and for the greater part to Upsala. The higher schools are under the care and inspection of the bishops, who, accompanied with some of the inferior clergy, visit them at stated periods.

If any of the youth whose circumstances might not admit of an university education, give indications of fine parts, and a genius for any department of science, the inspectors, who are in general allowed to discharge their duty with great diligence and fidelity, make a report of him to the king, who then orders that he may receive an education suitable to his talents and his merit. I may take this opportunity to observe, that the Swedish clergy are, for the most part, regular and decent in their deportment, and attentive to the duties of their office.

The state of Sweden, and particularly that of the capital, has left this general impression on my mind, that a greater progress has been made in the sciences and arts, both liberal and mechanical, by the Swedes, than by any other nation struggling with equal disadvantage of soil and climate, and labouring under the discouragement of internal convulsions and external aggressions, from proud, powerful, and overbearing neighbours. Their commerce, all things considered, and their manufactures are in a flourishing state. The spirit of the people, under various changes unfavourable to liberty, remains yet unbroken. The government is still obliged, in some degree, to respect the public opinion. There is much regard paid to the national claims of individuals; justice is tempered with mercy, and great attention is shown in their hospitals and other institutions to the situations of the poor and helpless. From the influence of the court among a quick, lively, and active race of men, private intrigue and cabal have, to a great degree, crept into every department of society; and this is what I find the greatest subject of blame, or of regret, in speaking of that country.

## ON SOME WAYS OF ORNAMENTING THE TEETH, IN USE AMONG VARIOUS NATIONS.

THE ways of ornamenting the teeth, which I shall specify in this paper, are a fresh proof in favour of the remark, that even the most nonsensical usages of nations, or at least such as appear so to Europeans, have always a certain foundation, which we are only enabled to discover, when sagacious travellers make us properly acquainted with the general way of thinking of nations remote and altogether different from us. Nothing can easily seem more ridiculous, than that several nations should stain their teeth black, or gild them, or file them to a point, or even pull them out, in order to beautify themselves; and yet all these disfigurations naturally spring from each other, and all of them together from a custom that is common or peculiar to these nations alone.

All the great nations of the southern Asia, the Hindoos, the Ceylonese, the Tunquinese, and Siamese, the Malayans, Chinese, and Japanese, the Madagascans, and, in part, the Amboynese and Ternates, lastly, the inhabitants of the Philippines, and the Madagascans that take their origin from the southern Asia, look upon their naturally glossy white teeth as a deformity which

ought to be corrected by art, as they would otherwise resemble those of dogs, monkeys, and elephants. All these nations therefore dye their teeth a shining black with the oil extracted from the husk of the cocoa nut, in order to render them of a hue superior to that of the contemptible animals; and this colouring of the teeth is performed on boys and girls at the commencement of their puberty, with great solemnities. Only some inhabitants of Amboyna and Ternate, and the Formosans, leave their teeth just as nature formed them, and deride the Dutch and other Europeans as unclean creatures, because their teeth are yellow, or blackish, or at least not of so glossy a white as theirs.

The humour of the above-mentioned nations to stain their teeth of a glossy black is the more striking, as nature has given them, in common with all the other nations of Mongolian origin, teeth of as shining a white as those of the brute creation; and as these very nations strive all they can to increase and magnify all their native deformities and defects, among which they also reckon shining white teeth, as it were by a natural instinct. All these nations endeavour to render their pointed or round heads still more pointed or round; their flat foreheads, faces, and noses, still flatter; their large ears still larger, their little eyes and feet still less, their sleek beard and body still sleeker; and, in pursuance of this rule, they should therefore be supposed to make their white teeth as much as possible still whiter and more shining than they are by nature. We may then justly presume that some powerful influence is the cause that the impulse of these nations to increase all their natural defects, has here taken a different direction.

This cause has never been explained by any of the authors who speak of the blackening of the teeth practised by the nations of South America, and the inhabitants of the East India islands, in so satisfactory a manner as by Loubere. The Siamese, says this acute observer, constantly chew betel, like all the other nations of southern Asia, and the neighbouring islands. This betel consists of the fourth part of an areca nut, which they wrap up in a betel-leaf, and then sprinkle it over with a fine red-coloured mussel-kalk. The mastication of this substance tinges their teeth and lips of a red hue, and at length put a blackish crust upon the teeth, which forms a very ugly contrast with the shining white of them. In order then to hide this foulness of the teeth, the Siamese and their brethren attend to the above-mentioned law of their nature, and, instead of diligently cleaning their teeth, and thereby keeping them white, they increase the blackness of their teeth, now become natural to them, by an artificial varnish, which they cause to penetrate their very substance. This operation commonly lasts three days, during which they keep a very strict fast, in order either to render the deities propitious, or not to disturb the effects of the oil with which the teeth are smeared.

With some of these people it is not enough to heighten the beauty of their teeth by a glossy black varnish; but they do over the teeth, or the lower gums, or a part of all the teeth, with leaf gold. This is chiefly practised by the wealthy among the Macassars, and the Malayans of Sumatra. We are told by Marsden, that this gilding of the teeth has a pretty effect by candle-light. It is no uncommon thing for girls to have four of their front teeth pulled out, and as many golden ones set in their place. A Dutch captain, whom Tavernier saw at Java, found this fashion so elegant, that he had four diamonds inserted in his gums, instead of four of his teeth.

After perusing these accounts, what we find related of the Gagians, a people on the eastern coast of Africa, is not so very surprising, that their girls extract four of their front teeth, in order to render themselves more agreeable to their lovers. These Gagians are sprung,

like all the other black or tawny tribes of Africa, from the southern Asia, and preserved the custom of extracting the teeth, even when they were no longer able to supply their place by the nobler metals..... Perhaps likewise the desire of embellishment may be the reason that the New Hollanders break out several of their teeth: or, probably, like some of the handsome inhabitants of the South Sea islands, in order to appease incensed or malignant deities.

Several authors relate, that many of the negro tribes in Africa file their teeth quite sharp, which custom was for a long time thought to be peculiar to the men-eating negroes, from the opinion that they sharpened their bite, to enable them the sooner to devour their foes, like the beasts of prey. But Oldendorp, in his time, found that the practice of filing the teeth was common to many negroes, who had never, or at least for ages past, had not preyed upon human flesh. This practice is the remains of a custom, still existing among the aboriginal tribes of the inhabitants of southern Asia..... The teeth of the betel-chewers in Asia will not take the intended black till they have filed off the enamel..... Some of the Malayans are satisfied with filing away the surface and points of the teeth; whereas others leave them quite piqued, or even entirely flat, and file them away close to the gums. The African negroes, therefore, preserved the practice of filing the teeth, when they were come into parts where they could no longer chew betel, nor blacken their teeth as their forefathers had done.

The notion that black teeth are beautiful, and that only negroes and monkeys should have white teeth, was formerly prevalent even among the Russians; at least Weber met with several ladies of quality who were proud to display their black teeth on the grand festival of Peter and Paul*.

* Every person acquainted with Russia knows that the practice of blackening the teeth is still very prevalent there; and that on all holidays numbers of the merchants' wives are still proud to display them.

## DESCRIPTION OF DRESDEN AND ITS ENVIRONS, FROM AN ACCURATE AND EXTENSIVE WORK, WHICH HAS LATELY APPEARED IN THE FORM OF LETTERS, AT BERLIN.

THE large and superb avenues, which lead to the elegant residence of the electors of Saxony, announce, at the first view, the centre of Germanic urbanity, the amiable asylum of the graces and of the arts in the north. We enter, almost on all sides, by a causeway, more or less shaded, across smiling plains, where the beauties of art dispute the palm of precedence with the charms of nature.

On your arrival, by way of the new city, an extensive alley, in perfect repair, conducts you to a vast square or place, wherein is erected a beautiful equestrian gilt statue, of graceful proportions. In an instant you find yourself in front of the finest bridge in Germany, raised over the Elbe.

From thence, extending your view to the right or left, you are struck with the richness of the country, watered by this fine river, and with the beauty of the horizon, terminated by mountains of a moderate elevation, which present a happy mixture of cultivated lands and of forests, garnished with the most beautiful verdure.

From the middle of the bridge, there appears, in perspective, to the right, a modern church, of an elegant architecture; to the left, in a retired situation, is seen the sombrous majestic dome of an ancient temple; in front is the electoral chateau, to which you go through a vast but irregular place. And, lastly, you arrive between two public buildings of considerable extent, at the entrance of a beautiful street, which leads across a place still more vast, to the *Hotel de Saxe*, one of the

grandest inns of the empire, and the situation of which is one of the most agreeable.

Would you enjoy the most magnificent view that the Florence of Germany affords, you must ascend, on some fine evening, the bastion which overlooks what is called the Italian village. It is there that every sensible heart palpitates with pleasure, that the soul expands and enlarges at the view of a basin much more extensive than that of Florence; it is there that the eye embraces and investigates all the beauties which the southern side of the mountain exhibits, as well as the long terrace belonging to the palace and the garden of Bruhl (one of the principal ornaments of Dresden), the active multitude of individuals passing and repassing from the new to the old town, the noise of the carriages and horses, incessantly in motion from one bank to the other, over the bold yet delicate arches of a long and broad bridge. On another side the curious spectator will admire the superb *Palais de Japon* (Japanese palace), the most beautiful, perhaps, in the two cities, which raises its majestic domes in the midst of surrounding groves, and receives the light of the last rays of the setting sun. After having enjoyed the reflection of its beams on the tranquil surface of the river, the admirer agreeably reposes his dazzled sight on the verdant extremity of that superb alley, which, in its almost interminable course, stretches out as far as to Ubigau, parallel with the bed of the Elbe, and whose vigorous trees have braved, for a century past, the fury of the ice, and of inundations.

If you walk on a fine day on the pavements of the bridge, you are tempted to sit down on the elegant balconies, with iron ballustrades, which seem to invite the friends of embellished nature to come and contemplate the rich vineyards that rise, like an amphitheatre, bespangled with magnificent villas, and which sometimes ornament even the summits of the hills, and sometimes are crowned, in a picturesque manner, with groves of tufted trees.

Comparing the German Florence with that of Italy, you will be delighted with the activity of the watermen, who seem to glide over the surface of the water; for the navigation of the Elbe has a character of animation very different from that of the Arno. And, lastly, your enchantment will not cease until you shall have enjoyed the picturesque scenes which await you in the environs at twenty different points of the circumference of Dresden.

Returning into the city, you will be charmed with the beautiful simplicity of the houses; for palaces are rare, and even the electoral chateau has but an insignificant exterior, although, from the richness and taste of the furniture, it is superior to many other residences.

The two palaces of the princes Anthony and Maximilian, situated, one in the suburb Frederickstadt, and the other out of the Seethor, deserve to be noticed. They are in the modern taste, of an agreeable architecture, with gardens half English, half French, which exhibit a handsome scenery. The promenade in them is free for the public.

Among the gardens to be met with out of the city, the most extensive is the electoral garden, two thousand five hundred paces in length, by a considerable width, but it is not the more frequented on that account. The grove, which makes part of it, is shut up from the public, and reserved for pheasants. This garden contains some large alleys, but has little variety; it is adorned, however, with some beautiful statues; from time to time concerts are given there, which attract a great concourse of auditors, the most valuable pieces of the best composers, the *Naumanns*, the *Schusters*, being executed here in the most correct style.

The garden of Richter seems to be the most popular; a concert is held there regularly every week, besides particular *fetes*, illuminations, &c.

There are so many other beauti-

ful promenades, that it may be said, within due bounds, no other residence displays so many, and no other place is so rich in, natural and artificial beauties of this kind.

Without the gate of Blasewitz, on the banks of the Elbe, lies a meadow appropriated to an annual popular feast, viz. that of La Cible; a spectacle truly curious, and which cannot be beheld without a tender emotion, excited by the appearance of a multitude of all ages, and all conditions, indulging the impressions of joy, without tumult, and without any of the disorders commonly inseparable from similar assemblies. It is, at the same time, a sort of fair: the villager, the artizan, the modest *bourgoise*, find wherewith to satisfy their taste and the inclinations of their children at a trifling expence. On the first and following days of this popular festival, the work-shops are deserted; men, women, children, old men, all wish to enjoy the divertisements of the place; and, when the weather is fine, from five to six thousand persons may be reckoned there. Dancing, music, fireworks, illuminations, refreshments of all kinds, are to be found here in profusion.

We may further notice certain bathing-houses, near the city, which a beautiful alley leads up to; there you are entertained with comedies and ballets exhibited by children, as are likewise the concerts. Women, who desire to see and to be seen, men of a gallanting turn, never fail to make their appearance there, and often return highly satisfied with the shape, the delicacy, the forms, the vivacity, the manners, and the good taste, which so eminently distinguish the Saxon women; qualities which set off to advantage the charms of their figure, and the beauty of their features.

To such as covet a landscape perfectly rural and romantic, a picturesque delightful situation, Terni and Tivoli would lose half their reputation, says the author, should some beneficent enchanter ever arise to produce a single cascade from one of the rocks of Tharaud*.

There are, besides, a number of particular walks, which contribute to the amusement of the inhabitants of Dresden; but here we would speak of those which are to be found in the vine grounds. There are few individuals in easy circumstances, who have not their vineyard, or portion of a vineyard, which they frequently visit, with their family and friends, and even strangers that are recommended to them; here the Saxon appears in all the amiableness of his character, and displays a gaiety of temper, which, however, rarely passes beyond certain limits.

The vineyards of Dresden stretch

* This is the name of an agreeable little district, which wants only the afore-mentioned single attraction. Figure to yourself a village, the main street of which winds irregularly, for a quarter of a league, among rocks, ruins, eminences, and small handsome groves; a limpid stream serpentines with murmurs over a rocky bed, sometimes over or across this street, and sometimes alongside of it. Little mansions, generally handsome, are scattered over the unequal heights which ingulph the village. The truly picturesque ruins of an ancient chateau in the centre of these village-habitations overlook the whole inclosed valley; paths ascend and descend in every direction, piercing through the woods which overshadow the different hills. Resting-places, tastefully and judiciously situated on the most attractive points of view, serve to recreate the wanderer, and render him attentive to the fine scenes which spread before his eyes. There you behold a lake, whose pure and transparent water reflects the surrounding trees; here a bowling-green, with a handsome building, and a small alley winding round it; further off is the torrent, whose waves bellow and foam, indignant at the obstacles which the rocks oppose in their way; yet it is the same mass of water which runs gently through a meadow of a dazzling green colour. "For green," says the writer, "is greener here than in any other place."

over a tract about three leagues in length; that is to say, one league above the city, and nearly two leagues below it, next to the electoral chateau of Pilnitz. The whole of this space is sprinkled with little mansions, more or less ornamented, that may be called so many Belvideres, from the immense and variegated views to be enjoyed there. The river rolls its majestic waves at the foot of those rich hills, and adds to the movement, to the interest of the picture. Some of these vineyards are, in a manner, public, as they are open, at all times, to the curiosity of strangers. The taste and opulence of the proprietors have lavished embellishments upon them.

Leaving the friend of nature here, we return to the city, to admire the master-pieces of art, the sanctuary of which seems to be in the gallery of Dresden. If the *coup-d'œil* is one of the most striking, it is no less curious to find there artists of different countries, employed in their several occupations. The Polander is working close by the Fleming; the Italian near the Russian or Swede; the Englishman is distinguished by the number of his pupils, and by an animated conversation, sometimes approaching to the boisterous. We cannot better compare these different artists, scattered or grouped in those vast saloons, than to a swarm of bees fluttering over the flowers of a garden, to come at the honey which is to enrich their hives.

The Zwinger exhibits a depot perhaps *unique*, from its large collection of engravings and designs.

We should see the beauty, the neatness, the decorations of the saloons of the library, as likewise the order and arrangement which reigns there, to form an idea of them.

Dresden must have lost one-fifth of its population since the epoch of the war of 1756, but it has gained in its buildings; a number of its edifices are of a later date. The city and suburbs are calculated to contain 60,000 souls, 4 or 5,000 of whom profess the catholic religion, and there are about 800 Jews.

Although this city has no very considerable commerce, it contains, nevertheless, a number of manufactures. A great exportation is made to foreigners of gold and silver lace, as likewise of the beautiful manufacture of paper-hangings, one of those branches of industry, wherein the German genius has the ascendant over the English. The works of jewellery which are made at Dresden are known through all Europe, as likewise the instruments of music, organs, hautbois, French horns, hunting horns, and, above all, German flutes. The manufacture of macaroni justly enjoys a reputation, which scarcely yields to that of Italy; but the most considerable manufacture of the environs by far, and the most celebrated, is, unquestionably, that of porcelain, at Meissen, a little town on the Elbe, about half a day's journey from the capital; its works, however, are too well known to speak of them here. We shall only remark, that there is to be seen, in the *Palais de Japon*, a collection of pieces of the most ancient porcelain of Meissen, and a quantity of the porcelain of Japan and of China, valued altogether at more than a million sterling.

It is time to repair to this last palace. What an immense collection of statues, of busts, real antique master-pieces, not to be matched in Germany, and most of them equal, and sometimes superior, to those of Italy and of Paris. Here you will find two restored Venuses, the style of which, in the opinion of some great connoisseurs, bears away the palm even from that of the Venus de Medicis at Florence. Here is an Esculapius, which is esteemed preferable to all the statues of that divinity to be found at Rome, or in any other city of Italy; it is of the best Greek style. Here is likewise an athletic figure, whose body and left arm are antique, a master-piece truly incomparable. Among the most valuable rarities of this collection, we should, doubtless, place the three celebrated statues disinterred from among the ruins of Herculane-

um. They are wonderful, especially for the drapery, and dispute the palm, in this respect, with the Flora Farnese, and with other Greek works of the first rank. King Augustus was so fortunate as to purchase them for the moderate sum of six thousand Saxon crowns.

The building which is most striking to a stranger, as well for its agreeable situation near the bridge, as from the singularity and elegance of its construction, is the catholic church, unquestionably one of the finest temples of Germany, although the architecture deviates from the rules and the form which serve for models in these times. On entering the church, through the principal door, we are agreeably surprised with the beautiful *ensemble*, with the justness, the harmony of proportions of all parts of this grand edifice, with the agreeable light that illumines it, and with the symmetrical masses simply decorated, where the eye loves to repose ; but, on advancing some paces, the surprise increases, and changes to admiration, at the sight of the magnificent painting which adorns the altar-piece..... it represents the ascension. A dozen of personages appear agitated with different emotions ; the expression is as natural as the contrasts are happy. Attitudes, draperies, colours, all is beautiful, all is harmonious ; every thing flatters the eye, satisfies and rivets the mind. The principal figure, noble, and almost aerial, rises majestically, and without effort, as a being superior to humanity, and, so to speak, homogeneous with the pure ether that environs it. The angels that accompany the Redeemer, in some measure absorbed in the brilliant vapours of his glory, are exquisitely beautiful. This composition places Mengs on a par with the greatest masters : it should be seen more than once to appreciate it duly. In a chapel to the right appears a Calvary, which no sensible being can contemplate without experiencing a lively and profound emotion, whatever may be his creed. But that which attracts the greatest crowds to this superb temple, is the excellent music in the chapel of the elector ; it will suffice to name a Naumann, a Schuster, and a Seidelmann, all three worthy rivals and masters of the chapel, to withhold our astonishment at the concourse of people who attend the sacred offices. According to the Court Calendar for this year, the elector keeps in pay no less than sixty-seven musicians..... With the exception of Rome and of Naples, no capital in Europe possesses a church-music comparable to that of Dresden. The author recollects that, on his return from Italy with M. Schuster, assistant in the church of Dresden, at the execution of a piece composed by that virtuoso, he was perfectly enchanted with the *ensemble* and the goodness of the orchestra, although he was fully taken up with the impressions that the Italian music had made upon him.

Among the different cabinets of curiosities, we particularly distinguish that which is designated under the name of the Green Chamber; we may consider it as unique in its kind. On entering this enormous magazine of toys, you are dazzled with the magnificence of the different objects. An enfilade of eight chambers, almost all inlaid with marble, presents itself; some partitions are covered with mirrors, which reflect the most striking objects that are not inclosed under lock and key. You also perceive the equestrian statues and the busts of king Augustus, one of the electors, to whom Dresden owes the greatest part of its treasures, and of its different embellishments.

The second chamber contains all sorts of works in ivory, such as a ship of war completely fitted out; the cordage is of gold, the sails (as thin as fine paper) are of ivory, and the guns (about a finger in length) are of brass.

An immense pile of silver furniture, ranged in pyramids against the walls, the pillars, on the tables, and the windows, occupy the third apartment.

The vases of gold, of vermillion, the snuff-boxes, watches, &c. make the ornament of the fourth apartment. The man of taste will dwell with pleasure on a great clock of silver gilt, of an exquisite finish; the cyphers are of diamonds, rubies, emeralds, and sapphires; it strikes every quarter of an hour; there is a small ball of crystal, which marks the minutes by running round the dial-plate.

The fifth and sixth chambers are enriched with precious stones, porphyry, jasper, agate, calcedony, onyx, carnelion, amethyst, lapis-lazuli, mother of pearls, &c. Here are likewise specimens of very beautiful marbles produced in Saxony, and which scarcely yield to those of Italy. On the tables and windows shine a quantity of vases, enamelled after the antique, and surpassing gold itself in value, as the art of composing these enamels is lost. One of the most valuable pieces, both for the materials and workmanship, is the great mogul, placed on his throne, encircled with courtiers, who bring him presents, and with soldiers, officers, and ministers; in the court you see the body-guards, the elephants, and all the pomp of attendants of an Asiatic prince; the whole is in gold, silver, or enamel. Another very beautiful production of the art is a pyramid of precious stones, of the height of a cubit and a half, in the midst of which rises the bust of Augustus II. The other faces are adorned with antique busts..... This single piece has been valued at 100,000 crowns.

The richest of these chambers is the eighth and last.....it contains scarcely any thing but jewels.

During the last ten years, a manufactory, or house of industry, has been established at Dresden, where a great number of individuals are kept at work, according to their respective strength and talents: this establishment is on a plan calculated to extirpate mendicity or beggary, and after the models in the cities of Hamburgh, Kiel, &c.

Here are a number of public schools, where children are instructed gratis, as likewise many other houses of charity. The school founded by the free masons is one of the principal. The military school has been established for one hundred and fifty Saxon young gentlemen, who are educated at the expence of government.

The library is open to the public several days in the week, and individuals may easily obtain permission to carry home books out of the library which they want to use for any length of time.

Among the institutions of eminent utility, we must not omit that of the veterinary school, where, as well as at Vienna, all pupils are obliged to attend a course of lectures.

Dresden has no academy of sciences as at Berlin, and no university as at Vienna; but we must not therefore infer, that the capital of Saxony does not include, among its inhabitants, a number of men of science and letters. We should expect the contrary from a city, which is the centre of the graces, and of Germanic urbanity....it is here that the fine arts are cultivated with the greatest success. The Academy of Painting and Sculpture has a number of directors and professors of high reputation.

Here are many clubs, but all for the purposes of conviviality, none for politics. There is also a literary museum, where all sorts of journals are taken in, and a number of reading rooms, &c.

Hospitality towards strangers is one of the virtues inherent to every inhabitant of Dresden who lives in easy circumstances. With so many establishments favourable to the instruction of youth, it may be easily conceived that both the men and the women are distinguished by an agreeable cultivated mind; the ladies especially are in possession of a language and a pronunciation, which have inexpressible charms for any one that has lived in the southern parts of Germany; their manners and conversation are replete with the most seductive graces, and, al

though great lovers of pleasure, they cheerfully and successfully apply themselves to all the occupations of their sex. The men are, in general, very well-informed; many speak with facility, and even agreeably, several foreign languages.

We shall conclude with remarking, that, for some years past, an air of discontent, a sort of vague distrust, has displayed itself more or less openly, and has gained ground on all classes of society, and individuals of all ages. The schemes of politics, the divers incidents of the revolution, the scourge of war, and the progress of luxury, combined with the still increasing price of provisions, are the real and unfortunate sources to which this temper of the public mind may be attributed.

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## EXTRACTS FROM A SPEECH ON THE SLAVE TRADE, SPOKEN BEFORE THE COUNCIL OF THE LEEWARD ISLANDS, MARCH, 1798.

COULD I, like other men, have beheld the wretched Africans exposed to sale by hundreds, in our Guinea yards, and satisfied myself with saying, it is so, and it must be so....could I have reflected on the misery which they suffer, when torn from the country where they were born, and the greater misery of their passage across the ocean, which separates them from it for ever....could I have witnessed their deaths, which almost glut the grave, after their arrival among us, and the melancholy worse than death which mark their path to it....could I have witnessed the barrenness of our Creole women, whose forms are moulded to fecundity, the loss of our children at the instant of their birth, the mortality among our ablest slaves, their decay and death in the time of manhood....could I have witnessed all this, and have satisfied myself with saying, it is so, and it must be so, I should not on the present day, and in the present meeting, have stood up an advocate for abolishing the slave trade. But, blessings on my eccentricity, it would not suffer me to see and to think like other men, nor to speak in union with their contented apathy.

The horrors of a separation from the country in which the Africans are born, this trade certainly is the parent of. But consider, Mr. Speaker, how unmitigated their horrors are, how aggravated beyond the example of every other exile.

The wretched African has no interval allotted, previous to his departure, in which he can make a preparation for his journey, or provide a defence against the evils of the way. No tender adieus, no consolatory leave-takings set *him* forward on his road, or beguile the tediousness of the passage with recollections that soothe while they pain. Banishment is mercy to his lot. He is not banished; he is literally torn from his country, and from every thing which it contains that is dear to him.

Children at play are caught up by those who steal men. The weary labourer is bound while asleep, and awakes to captivity from competence and freedom. Wives in vain stretch out their arms after their husbands; and the eyes of the husband in vain linger for the grief and form of his wife.

Not that all are free who are brought to the West Indies from Africa. Many are slaves in their own country. But some are not so; and so susceptible is wretched man of misery, that a single free born African may realize in his individual bosom greater woes than all I have described.

I have directed, Mr. Speaker, four Africans, purchases lately made by myself, to be brought here to-day. The first is a huge skeleton, who lives in my kitchen, and wallows in victuals; but neither plenty nor excess can put an ounce of flesh upon his bones. The second has never raised his head, or smiled, since I purchased him. There he is. Melancholy has marked him for her

own. The third is a woman....the sickly victim of obstructions created during her passage, lest the value of her purchase should be diminished. .....These, and an experience which the grave now covers, determine me never again to contribute to this horrid trade. So may the great Father of mankind prosper those who are dearest to me, so may he bless my children, as I here swear, I will not!

The fourth, Mr. Speaker, is a boy: his father, who and a numerous offspring, had but little clothes to give them, sold him in exchange for a piece of cloth. Youth, thoughtlessness, the frame of an infant Hercules, render him superior to the evils of slavery. If this shocking trade is still persevered in, it should then be confined to children, who are too young, and too inconsiderate, to brood on the reverse which has overtaken them. But no, it must be abolished. Though the father sold him, who knows the pangs the mother felt at their separation. Children leave behind them miseries and regret equal to what the grown exile carries with him, and in his bosom. This trade must, Mr. Speaker, be abolished, unless every tender fibre of the human heart is to be explored, that torture may be lodged in it.

That the consequences of this trade are such as have been described we must acknowledge, Mr. Speaker, if we connect effects with causes, and trace the calamities which the West Indian world has endured, and with which *we* are threatened, to their source.

It was the eager and boundless prosecution of the African trade, which, in St. Domingo, filled with negroes every situation that ought to have been occupied with men complexioned like the planter :....that stationed a conspirator wherever an ally ought to have been found :.... that crowded with enemies every avenue through which succour could arrive in time of alarm and danger. It was in St. Domingo, that the standard of revolt was first uplifted; that it waved over the most flourishing colony upon earth, and gave the signal to her mass of blacks to fall upon and butcher the whites. Instantly they set at nought her twenty thousand militia, bid defiance to her regular forces, and the shipping in her harbours; ravaged her fields, attacked her towns, and left her inhabitants weltering in their blood.

Such were the dire effects of the African trade on St. Domingo: and in the Leeward Islands, Mr. Speaker, it is the same trade which menaces us with the same horrors. For it is this trade, with its dangerous facility of procuring slaves, and the treacherous submission of their demeanour, that has multiplied the lurking assassins, till they swarm wherever the planter turns his eyes; it is this trade, that has excluded from his employment, and driven from his society, his white brethren; it is this trade, which has cut him off from succour and from hope, when destruction is at hand: when death stares him in the face, and indignities worse than death threaten to precede it.

Hear then, thou thoughtless planter, these indignities which aggravate the pangs of death, and shudder at the horrid trade which engenders them, although thou dost not fear to die. For it is true, that heroism, nay obstinacy, can endure, despise, and provoke all that savages can inflict on ourselves, when they make a sport of pain. But there are other sufferings, there are wounds which can be inflicted through those we love, and have reared, which pierce our noblest principles and most cherished sentiments before they reach ourselves, and such wounds agonize beyond endurance. What hero, nay, what savage, could endure to see the massacre of his children, or the dishonour of his wife, to be taunted with, and called on to witness the foulest of stains, and the most afflicting of cruelties, at the instant that he was expiring. But such has been frequently, and recently has been the fate of the West Indian planter in consequence of the African trade, in consequence of his

being encompassed with blacks, whom his African purchases had gathered round him.

Let him then abandon this dangerous and horrid trade, if he wishes not to be crushed by the calamities that hang over him; if he wishes not to sink into the grave childless and dishonoured; if he wishes to die in peace, and in the arms of his family.

## ON THE PROPENSITY OF SEVERAL NATIONS TO GREASY MEATS AND DRINKS.

ON taking a general view of the history of the victuals of all nations, we shall find as great a diversity in the meats and drinks in different countries and parts of the globe, as in the provender that nature has allotted to the most different classes of animals; and from these differences of food, and their preparation, we may form as certain conclusions on the original difference of nations, and the degree of their innate dignity or indignity, as from the differences of clothing, habitations, forms of government, manners, and religions. Nations are so much the more brutal and rude, the more voracious they are, the more disgusting and nauseous things they live upon, the more raw and unprepared meats or carrion they devour, and, lastly, the greater avidity they have for pure fat or animal oils*.

The Americans, of all the races of mankind, are, undoubtedly, the least elevated above the irrational animals, and this near relationship to the brutes, as in all the other provisions they consume, so likewise in the prodigious quantity of fat, and greasy viands they can bear. The soups of the North American savages are nothing else than melted fat, which they swallow so greedily, that at almost all their feasts some of them eat themselves to death. They are not contented with heightening the savour of their soup, or sagamite, with bear's grease, but they throw a pound of candles into it, whenever they can get them..... This partiality for fat is as strong in the South American savages, as in the North American. The former not only devour putrid tiger-flesh, which at a great distance would cause an European stomach to rise by its intolerable stench, but they even drink the melted fat of that animal.

This avidity for fat, and greasy food, did not first spring up in the Americans on their transplantation into their present place of abode, but they inherited it from their progenitors, and brought it with them from the north-eastern parts of Asia. The Tunguses, and other Siberian tribes of Mongolian extraction, eat fat and tallow, without either salt or bread, and even the Calmucs are fonder of animal flesh the fatter it is.

All the nations of southern Asia regard obesity as the height of beauty, and in order to acquire it they drink melted butter, or other oleaginous liquors. This conceit and taste the Hindoos have adopted from the Mongolian nations of southern Asia. They therefore drink melted butter, as in Europe we drink Spanish or other strong wines. The other oriental nations do not indeed drink butter, but melted butter is almost the only sauce they take with their favourite pilau. They first pour off the gravy of the meat, and then pour melted butter upon the dry rice-meal, or make a hole in it, and fill it up with butter. Lobo likewise affirms of the Abyssinians, that all their dishes swim in butter, or overflow with fat.

The inhabitants of New Zealand resemble their ancestors of Asia in regard to their taste for fat, and unctuous liquors. They not only

* Even among us there are instances of particular persons that have an insatiable liking to fat. The Ephemerides Naturæ Curiosorum adduce the example of an officer, who had a natural aversion to bread, and instead of it always ate bacon fat.

drink blubber, but also eat fat, and even soap and the wick of lamps with the greatest greediness.

In Europe, the Russians are, as far as I know, or at least have remarked, the only people that drink melted butter, like brandy, to the most immoderate degree, in what they call the butter week. Yet I have no manner of doubt, that the rest of the Sclavonian nations are like the Russians in this particular. Among the nations of Celtic extraction, though the common people prefer bacon, lard, and greasy soups, yet I do not know that even the rudest clown, in the countries that are not Sclavonian, eats pure fat without bread, or drinks melted butter or other grease. The Icelanders and the inhabitants of the Orcades form the only exception here. For amongst the former the taste for fat things is so great, that many of the common people eat tallow, or drink the melted fat of oxen and sheep; and others drink the fat of wild geese, however rancid it may be. And from this circumstance I conclude, either that the Icelanders and the inhabitants of the Orcades are not of pure Norman or Celtic origin, but are partly descended from the Finnish savages, who in ancient times were much more widely spread than at present over the regions of the North; or even I suppose that the extraordinary cold of their climate begets in them their taste for fat meats, and renders them absolutely necessary to their well-being. For experience teaches us, that animal oil is so much the wholesomer, and spirituous or inflammatory liquors are so much the more dangerous, the nearer the pole, or the colder the region.

## CHARACTER OF CHAUCER. BY GODWIN.

The life of Chaucer, by Godwin, which has been lately imported from Europe, contains a great variety of curious and instructive views of the state of England at the period of the poet's existence. The following extract is a sort of recapitulation of the work, and will serve as an excellent specimen of this performance.

HAVING accompanied Chaucer through his public and poetical life, as far as our documents will enable us, from the cradle to the tomb, it may be gratifying to take one connected and concluding view of his manners and habits, to survey the features of his mind, and the principal traits of his character.

We know little of his early youth, except that he was born and brought up in the city of London; and we seem to have sufficient indications that he was not exposed to the inconveniences of a narrow fortune, and that he received all the intellectual discipline and instruction which the metropolis of England could then afford. If he discovered in his boyish years any of those original powers which have recommended him to our present attention, if his progress in learning was rapid, or if any interesting anecdotes of enterprize, good-nature, or fortitude were repeated of him by his contemporaries, these circumstances, as might be expected, are lost to us for ever, through the obscurity of the long interval of time which has succeeded.

At college, during the period of his studies at Cambridge, at Oxford, and perhaps at Paris, he was indefatigable in his exertions to attain a knowledge of what man and mind had been in the ages that were elapsed. It perhaps never happened that a man was so devoted to books as Chaucer represents himself to have been at successive periods of his life, without feeling a very early vocation to the pursuit of letters. Ancient history was at this time an unsubstantial and fleeting shade. The writings of the Greeks were inaccessible to Chaucer. But he studied Latin, French, and Italian. Virgil was particularly his favourite. The adventures of romance, and the songs of the mins-

trels, were listened to by him with avidity. Tales of chivalry, of generous enterprize, and heroic adventure, had a double interest with him, because he knew that, when he went forth into the world, the men of whom he read, a race that is now extinct, would be the objects of his daily observation and intercourse. The whole world was then romantic, scenic, and sublime. The castle of the ancient baron, the magnificence of ecclesiastical edifices, the splendour of the tournament, the solemnity of religious worship, yet unstripped of any of its decorations, the troops of monks and friars devoted to the things of an invisible world, these were the objects which met the eye on every side. The mind of man was not yet broken down into a dull uniformity. This was the age of reformers and of robbers. Pilgrimages and crusades invited the consent of the pious. Chaucer too had a particular turn for subjects of humour. And those adventures, which have since received their last touches from the hands of Boccaccio, Ariosto, La Fontaine, and Voltaire, were not feebly shadowed forth in the tales of the twelfth and thirteenth centuries.

It was at college that Chaucer contracted a friendship with Gower and Strode, two young Oxonians of great learning and talents; a friendship which probably lasted for the greater part of their lives.

Chaucer was both a lawyer and a soldier; but he quitted each of these professions after a very short trial, and having collected from the experiment a more exact knowledge of human nature, as it is modified by them, than he could have gained merely as a spectator.

Chaucer was a courtier; but he was a courtier in the best sense of the word, not bowing at levees, not depending upon the smiles and promises of ministers, but associating with their masters, and being the confident of the loves of the generous, and at least as yet uncorrupted, because as yet youthful, offspring of those masters. He probably had a large share in forming the mind of the patron of Wicliffe; the saviour of the bishop of Limoges, of Hereford, and of Swinderby; the generous, gallant, manly, and frank John of Gaunt, duke of Lancaster. He was the earnest vindicator of his calumniated reputation. He is said to have been employed by Blanche, the heiress of Lancaster, and youthful consort of John of Gaunt, to write the godly verses which she chanted as she dropped her beads.

Chaucer received in early life the gift of a house almost contiguous to the royal palace at Woodstock. This gift could have no other meaning than that his sovereigns were desirous frequently to enjoy his society, and be exhilerated with the sallies of his conversation. He observed intimately the heroic Philippa; the venerable mother of the Black Prince, of Lionel of Antwerp, and of John of Gaunt; the protectress of the distressed, and the patroness of Froissart. Edward III and his eldest son, the victors of Cressy and Poitiers, whose glorious forms often pass in review before our entranced imaginations, were the similar friends of Chaucer, and were equally known to him in their proudest stretch of thought, and in their plainest and most undisguised moments.

Chaucer was an ambassador. He is affirmed by Froissart to have been a principal in the unsuccessful attempt to negotiate a marriage for Richard prince of Wales with a daughter of France. This situation must have afforded him an ample opportunity of observing the temper of courts, the tricks of ministers, and the prejudices and prepossessions of kings.

Chaucer was a minister. His place was that of comptroller of the customs. His office was probably by the water side, amidst all the bustle and confusion of trade. Trade was, in a considerable degree, the passion of his age, for at this time Venice, Genoa, and London were powerful cities, made so by the operation of commerce. The comptroller of the customs was enjoined

to keep the accounts of his employment with his own hand. Chaucer was seldom absent from the duties of his place, for we find a leave of absence to him for a month formally recorded upon the patent rolls, and only one such leave of absence has yet been observed. He tells us himself that he had no opportunity for the pleasures of study, till he "had made an end of all his reckonings," and the business of the day was concluded. This lasted twelve years.

Chaucer was a patriot. He never, even in thought, departed from his allegiance to the grandson of his first benefactors. But he bitterly deplored the evil habits that prince had contracted, and the pernicious counsellors into whose hands he had fallen. He saw them plotting at once the destruction of the man in the world to whom he was himself bound by the most complicated ties, and and the ruin of the liberties of the metropolis of which he was a native, and which was dependent for all its distinctions upon the permanence of those liberties. He embarked his all in resistance to their machinations.

Chaucer was an exile and a prisoner. He was fated to experience the vicissitudes of human life. He paid, in this instance, the debt for which we are all of us in some manner called upon, to the condition of our terrestrial existence; and he gained that knowledge, and those wholesome impressions, which are seldom gained but through the operation of adversity. In his exile he was nearly destitute of all the comforts and conveniences of life; and in his imprisonment he witnessed the savage triumph of the unrelenting Thomas of Woodstock, and perhaps saw from his window the victims whom that usurper was daily dragging to execution.

The terms upon which he was liberated from his confinement after five years of oppression and difficulty, are such as no admirer of Chaucer will with pleasure contemplate.

Upon his restoration to liberty Chaucer was appointed clerk of the works, an office on many accounts more agreeable to him than his former place of comptroller of the customs. He occupied this situation, however, only for a short time.

Being now more than sixty years of age, he retired to his favourite residence of Woodstock. He was tired of business and of courts, and wished to enjoy the pleasures of privacy and nature. He did not, however, retire to a life of indolence. As he had begun his literary career early, so he finished it late. In a green and vigorous old age he planned and undertook the Canterbury Tales. One of the most extraordinary specimens of active genius and various talent which England has produced, thus appears to have been the fruit of a period of life, when common men think themselves ex cused from further exertion.

Chaucer was probably satisfied with his modest roof at Woodstock. The Canterbury Tales may be seen to have been the production of a serene, a cheerful, and contented mind, buffeted by the world, but not broken, and carrying off from all its defeatures and misadventures whatever is most valuable in man. Yet he was not so contented with Woodstock, as to be incapable of being tempted to leave it. John of Gaunt at this time married Chaucer's kinswoman; and he told the poet that now, being nearly allied to royalty, he must change the style in which he had hitherto lived. Chaucer consented. An ancient castle opened its ample gates, and spread out its spacious apartments, to receive him as its inhabitant. Chaucer brought hither the same gay and well-tempered mind which had accompanied him through life: he sat under his own oaks, and in a truly social spirit named them after his benefactors and patrons.

One event only was reserved for the concluding scene of the life of Chaucer. His sovereign was deposed, and the son of John of Gaunt usurped the throne. Chaucer's conduct on this occasion is highly worthy of our praise. He did not oppose the usurper; he did not wish to

involve his country in further broils. He was too old and too retired, to be able to flatter himself that he could contribute to redress the wrongs he deplored. But all the benefits of the new sovereign, and all his old connections with and obligations to the father of that sovereign, could not extort from him a line of congratulation.

Chaucer died easily and happily as he lived; and, if the verses he is said to have written on his death-bed were actually his, they may be regarded as a very extraordinary exhibition of a serene and collected mind in the last period of existence. If he were a lover of greatness, he might be satisfied with the high rank of his wife's relations, and his own nearness to the throne. If he felt anxious for the future prosperity of his offspring and descendants, he must have been pleased with the situation and prospects of his son, who was, in the year after his father's death, chosen speaker of the house of commons. The remains of Chaucer were interred in the repository of our kings, and the place hallowed by his dust has ever since been considered as the resting-place of poets.

The placid and gentle character of Chaucer is conspicuous in all his works. In this respect there is a striking resemblance between him and Shakespeare. That genius, whose creative mind soared above all human competition, who could enter into all the peculiarities of man, and personate all his passions, was himself characterized by a temper peculiarly equable and serene. With an intellect incessantly active, wandering amidst the imaginary inhabitants of earth, and sea, and air, and every day engendering new miracles to astonish mankind, he perpetually retained his true bias, and rested upon his proper centre. It is perhaps distinctive of a genius of the first order, to perform his greatest wonders without that straining, agitation, and effort, that are incident to minds to which the production of any thing above the ordinary level is a matter of difficulty.

The customary cheerfulness and serenity of the mind of Chaucer is particularly conspicuous in his delineations of nature. They all take their hue from the mind of the beholder, and are gay, animated, and fresh. He usually set out upon his walk early in the morning, when the world has been refreshed by repose, when the grass is impearled with dew, and when the delicious scents of field and tree and flower are yet unpolluted by the beams of the flaring sun. Many instances of the beauty of Chaucer's landscapes we have already had occasion to cite. Its sweetness intrudes itself into his most sorrowful compositions. It soothes in his elegy upon the death of the princess Blanche, and it breaks forth with peculiar lustre in his Complaint of the Black Knight. One exquisite example of this feature of the poet's mind it may be worth while to add from the poem of the Cuckow and the Nightingale, written when he was "old and unlusty*," and addressed, like the Legende of Gode women, to Anne of Bohemia, who appears at this time to have resided at Woodstock†. The poet is desirous of hearing the song of the nightingale, which yet he had not "herde of al that yere," though it was already "the thirde of May." For this purpose he sets out "anon as he the day aspide";

> And unto a wodde that was fasté by
> I wenté forthe aloné boldély,
> And helde the way downe by a broké side;
>
> Til I came to a‡ launde of white and grene,
> So faire an one had I never in bene;
> The grounde was grene, ypoudered with daisye,
> The floures and the‖ grevés alike hie,
> Al grene and white was nothing ellés sene. ver. 58.

* ver. 37. † ver. 274. ‡ lawn. ‖ groves, bushes.

The sweetness of Chaucer's character may also be inferred from his long friendship with Gower, and from the circumstance of his drawing up toward the close of his life a treatise of astronomy for a boy of ten years. But a circumstance still more singular and worthy of recollection, when we are summing up his character, is that of his being eight years suitor to a lady, probably the same whom he afterward married. A number of traits of disposition may be deduced from this anecdote. It could never have belonged to a person of a fiery and hot-brained temperament; it could never have belonged to a man dissipated, fickle, and inconstant. Such things have been related of persons of feeble understanding and emasculate character. But, in a man of Chaucer's force, it marks only persistive choice, a pursuit, not easily repressed, yet not breaking out into extravagancies, a character undebauched and sincere, and a love deeply grounded in the most permanent qualities of the mind.

Chaucer was a man of a frank and easy temper, undeformed by haughtiness and reserve, and readily entering easily into a certain degree of social intercourse upon trivial occasions. This particular is strongly confirmed to us by the curious record of his testimony in the cause of arms between Scrope and Grosvenor. He describes himself as walking in Friday-street, in the city of London, and observing there the arms which he had always seen borne by the family of Scrope, hung out as a sign. This inconsiderable circumstance immediately excites an interest in the patriarch of the English language and of English poetry. The Scropes were his friends. He accosts a stranger, whom he perceives accidentally standing by, and asks, What inn is that, which I observe has hung out the arms of Scrope for its sign?....Nay, replied the other, it is no inn, nor are those the arms of Scrope; they are the shield of a Cheshire family of the name of Grosvenor. In Chaucer, the thus addressing himself to a person unknown, is no evidence of a vulgar, indelicate, and undiscriminating mind. It shows that he was a character, not fastidious enough to refuse to interest itself in trifles, and frank, even, and affable in his intercourse with mankind.

Chaucer was a man of convivial dispositions. This has reasonably been concluded from the grant he received of a pitcher, or what we should now call four bottles of wine daily from the royal cellar. It may fairly be inferred that this wine was designed for the poet's daily consumption.

Chaucer was a man of expensive habits, and of no very rigid pecuniary economy and foresight. This may be concluded from his frequent embarassments. Immediately after the loss of his place of comptroller of the customs, which he had held for twelve years, and in which he had "richesse suffisauntly to weive nede, and in delicious houres was wont to enjoy blisful stoundes," he found himself in great poverty. "His worldly godes were fulliche dispente." On his restoration to favour, he obtained the perhaps equally lucrative place of clerk of the works. He resigned this office, and retired to Woodstock; yet no sooner was he settled there, and engaged in writing his Canterbury Tales, than it became necessary that he should solicit another pension. When any of his patrons, John of Gaunt, Anne of Bohemia, or Henry IV, are desirous of demonstrating their kindness to him, the first thing thought of is a further pecuniary provision.

But Chaucer was not less fond of study than of convivial intercourse. There is scarcely one of his longer poems in which this feature of his character is not incidentally mentioned. He reads in bed*. In the Parliament of Birds, he had been reading all day long, and it is only when the light fails him that he falls asleep, and has the dream which he proceeds to relate. And in the House of Fame, the eagle tells him,

* Boke of the Duchesse, ver. 47.

——when thy labour al done is
And hast made al thy reckeninges,
In stede of reste and of newe thinges,
Thou sittest at another boke,
Tyl fully dased is thy loke.
Book II, ver. 144.

Chaucer was a man of an enthusiastic turn of mind. This may well be inferred from the journey he appears to have made, when already forty-six years old, and employed in affairs of state, across the peninsula of Italy, that he might have the pleasure of seeing and conversing with Petrarca.

Let us add to these features of the personal character of Chaucer his description of his own figure, at the time when he was writing the Canterbury Tales.

Our hoste to *japen he began....
And saiéd thus: What man art thou? quod he,
Thou lokest as thou woldest finde an hare,
For ever on the ground I see thee stare.

Approché nere, and loke up merily!
Now ware ye, †sires, and let this man have face!
He ‡in the waste is shap'n as well as I.
This were a ||popet in an arme to' enbrace
For any woman smal and faire of face.
He semeth ¶elvish by his contenance,
For unto no wight doth he **daliance.
ver. 13623.

*To be continued.*

## THE FEMALE CHARACTER DISPLAYED DURING THE FRENCH REVOLUTION.

### *Conjugal Affection.*

MADAME LAVERGNE had been married but a very short time to M. Lavergne, governor of Longwy, when that fort surrendered to the Prussians. The moment Longwy was retaken by the French, the governor was arrested, and conducted to one of the prisons of Paris: Madame Lavergne followed to the capital. She was then scarcely twenty years of age, and one of the loveliest women of France. Her husband was upwards of sixty, yet his amiable qualities first won her esteem, and his tenderness succeeded to inspire her with an affection as sincere and fervent as that which he possessed for her.

That dreadful epocha of the revolution had already arrived, when the scaffold reeked daily with the blood of its unfortunate victims; and while Lavergne expected every hour to be summoned before the dreaded tribunal, he fell sick in his dungeon. This accident, which at any other moment would have filled the heart of Madame Lavergne with grief and inquietude, now elevated her to hope and consolation. She could not believe there existed a tribunal so barbarous, as to bring a man before the judgment-seat, who was suffering under a burning fever. A perilous disease, she imagined, was the present safeguard of her husband's life; and she promised herself that the fluctuation of events would change his destiny, and finish in his favour, that which nature had so opportunely begun. Vain expectation! the name of Lavergne had been irrevocably inscribed on the fatal list of the 11th Germinal, of the second year of the republic (June 25, 1794), and he must on that day submit to his fate.

Madame Lavergne, informed of this decision, had recourse to tears and supplications. Persuaded that she could soften the hearts of the representatives of the people, by a faithful picture of Lavergne's situation, she presented herself before the committee of general safety: she demanded that her husband's trial should be delayed, whom she represented as a prey to a danger-

*gibe. †sirs. ‡is as fat as a landlord. ||poppet, poupée, Fr. ¶fairy-like, humoursome, mischievous. **offices of courtesy.

ous and cruel disease, deprived of his strength, of his faculties, and of all those powers either of body or mind, which could enable him to confront his intrepid and arbitrary accusers.

"Imagine, O citizens," said the agonized wife of Lavergne, "such an unfortunate being as I have described, dragged before a tribunal about to decide upon his life, while reason abandons him, while he cannot understand the charges brought against him, nor has sufficient power of utterance to declare his innocence. His accusers in full possession of their moral and physical strength, and already inflamed with hatred against him, are instigated even by his helplessness to more than ordinary exertions of malice; while the accused, subdued by bodily suffering, and mental infirmity, is appalled or stupified, and barely sustains the dregs of his miserable existence. Will you, O citizens of France, call a man to trial while in the frenzy of delirium? Will you summon him, who perhaps at this moment expires upon the bed of pain, to hear that irrevocable sentence which admits of no medium between liberty or the scaffold; and, if you unite humanity with justice, can you suffer an old man ....." At these words every eye was turned upon Madame Lavergne, whose youth and beauty, contrasted with the idea of an aged and infirm husband, gave rise to very different emotions in the breasts of the members of the committee, from those with which she had so eloquently sought to inspire them. They interrupted her with coarse jests and indecent raillery. One of the members assured her with a scornful smile, that young and handsome as she was, it would not be so difficult as she appeared to imagine, to find means of consolation for the loss of a husband, who, in the common course of nature, had lived already long enough. Another of them, equally brutal and still more ferocious, added, that the fervour with which she had pleaded the cause of such an husband was an unnatural excess, and therefore the committee could not attend to her petition.

Horror, indignation, and despair took possession of the soul of Madame Lavergne; she had heard the purest and most exalted affection for one of the worthiest of men contemned and vilified as a degraded appetite. She had been wantonly insulted, while demanding justice, by the administrators of the laws of a nation, and she rushed in silence from the presence of these inhuman men, to hide the bursting agony of her sorrows.

One faint ray of hope yet arose to cheer the gloom of Madame Lavergne's despondency. Dumas was one of the judges of the tribunal, and him she had known previous to the revolution. Her repugnance to seek this man in his new career, was subdued by a knowledge of his power, and her hopes of his influence. She threw herself at his feet, bathed them with her tears, and conjured him by all the claims of mercy and humanity, to prevail on the tribunal to delay the trial of her husband till the hour of his recovery. Dumas replied coldly, that it did not belong to him to grant the favour she solicited, nor should he chuse to make such a request to the tribunal: then in a tone somewhat animated by insolence and sarcasm, he added, "and is it then so great a misfortune, madame, to be delivered from a troublesome husband of sixty, whose death will leave you at liberty to employ your youth and charms more usefully?"

Such a reiteration of insult roused the unfortunate wife of Lavergne to desperation, she shrieked with insupportable anguish, and, rising from her humble posture, she extended her arms towards heaven, and exclaimed, "Just God! will not the crimes of these atrocious men awaken thy vengeance! Go, monster," she cried to Dumas, "I no longer want thy aid, I no longer need to supplicate thy pity: away to the tribunal, there will I also appear: then shall it be known whe-

ther I deserve the outrages which thou and thy base associates have heaped upon me."

From the presence of the odious Dumas, and with a fixed determination to quit a life that was now become hateful to her, Madame Lavergne repaired to the hall of the tribunal, and mixing with the crowd, waited in silence for the hour of trial. The barbarous proceedings of the day commence. M. Lavergne is called for. The jailors support him thither on a mattrass; a few questions are proposed to him, to which he answers in a feeble and dying voice, and sentence of death is pronounced upon him.

Scarcely had the sentence passed the lips of the judge, when Madame Lavergne cried with a loud voice, *Vive le Roi!* The persons nearest the place whereon she stood, eagerly surrrounded, and endeavoured to silence her, but the more the astonishment and alarm of the multitude augmented, the more loud and vehement became her cries of *Vive le Roi!* The guard was called, and directed to lead her away. She was followed by a numerous crowd, mute with consternation or pity; but the passages and staircases still resounded every instant with *Vive le Roi!* till she was conducted into one of the rooms belonging to the court of justice, into which the public accuser came to interrogate her on the motives of her extraordinary conduct.

"I am not actuated," she answered, "by any sudden impulse of despair or revenge, for the condemnation of M. Lavergne, but from the love of royalty, which is rooted in my heart. I adore the system that you have destroyed. I do not expect any mercy from you, for I am your enemy; I abhor your republic, and will persist in the confession I have publicly made, as long as I live."

Such a declaration was without reply: the name of Madame Lavergne was instantly added to the list of suspected persons: a few minutes afterward she was brought before the tribunal, where she again uttered her own accusation, and was condemned to die. From that instant the agitation of her spirits subsided, serenity took possession of her mind, and her beautiful countenance announced only the peace and satisfaction of her soul.

On the day of execution, Madame Lavergne first ascended the cart, and desired to be so placed that she might behold her husband. The unfortunate M. Lavergne had fallen into a swoon, and was in that condition extended upon straw in the cart, at the feet of his wife, without any signs of life. On the way to the place of execution, the motion of the cart had loosened the bosom of Lavergne's shirt, and exposed his breast to the scorching rays of the sun, till his wife entreated the executioner to take a pin from her handkerchief and fasten his shirt. Shortly afterwards, Madame Lavergne, whose attention never wandered from her husband for a single instant, perceived that his senses returned, and called him by his name. At the sound of that voice, whose melody had so long been withheld from him, Lavergne raised his eyes, and fixed them on her with a look at once expressive of terror and affection. "Do not be alarmed," she said, "it is your faithful wife who called you; you know I could not live without you, and we are going to die together." Lavergne burst into tears of gratitude, sobs and tears relieved the oppression of his heart, and he became able once more to express his love and admiration of his virtuous wife. The scaffold, which was intended to separate, united them for ever.

### *Filial Affection.*

During the war of La Vendee, the Duc de la Rochefoucault, condemned to die, as was also his daughter, found in the resources of that affectionate girl the means of concealing himself, till a period arrived more favourable to that justice which he successfully claimed. His daughter's

first care was to place him under the roof and protection of an artizan, who had formerly been a domestic in the duke's service, after which she procured an asylum for herself. They were thus both secured from the immediate power of their persecutors; but as the duke's property was confiscated, and as compassion is apt to grow weary of its good offices, the means of their bare subsistence were soon worn out. While the daughter was suffering under the extreme of poverty, she learnt that her father's health was declining, for want of due nourishment. She now saw no way but to devote her life to save her father's, and she instantly made the resolve.

A general of the republic at that very time was passing through the city in which was her place of concealment, and to him she wrote the following letter:

"CITIZEN GENERAL,

"Wherever the voice of nature is heard, a daughter may be allowed to claim the compassion of men in behalf of her father. Condemned to death at the same time with him who gave me being, I have successfully preserved him from the sword of the executioner, and have preserved myself to watch over his safety. But, in saving his life, I have not been able to furnish all that is necessary to support him. My unhappy father, whose entire property is confiscated, suffers at this moment the want almost of every thing. Without clothes, without bread, without friend to save him from perishing of want, he has not even the resource of the beggar, which still furnishes a little hope, that of being able to appeal to the compassionate, and to present his white hairs to those that might be moved to give him aid: my father, if he is not speedily succoured, will die in his place of concealment, and thus, after snatching him from a violent death, I shall have to sustain the mournful reflection of having betrayed him to one more lingering and painful....that of dying of cold and hunger.

"Be the judge, citizen general, of the extent of my misfortune, and own that it is worthy of pity. One resource only is left to me. It is to cast myself upon your generosity. I offer you my head, I undertake to go, and to go willingly, to the scaffold, but give immediate succour to my dying father. Below I give you the name of my place of concealment, there I will expect death with pleasure, if I may promise myself that you will be touched with my prayers, and will relieve my old and destitute parent."

The soldier had no sooner read this letter than he hastened to the asylum of Madame de Rochefoucault, and not only relieved her father, but secretly protected both, and after the 9th *Thermidor*, procured the restoration of M. de Rochefoucault's property by a revision of their sentence.

*Affection of sisters to brothers.*

It was the practice at Nantes and other places, to put a number of condemned persons on board a vessel, and sink them in the river. During these terrible drownings, a young girl, whose brother had been arrested, repaired to the house of Carrier to implore his protection in behalf of her brother. "What age is he?" asked Carrier. "Thirty-six years." "So much the worse; he must die, and three-fourths of the persons in the same prison with him."

At this horrible answer, the poor girl knelt before the pro-consul, and declaimed emphatically against the barbarity of his conduct. Carrier ordered her to leave the house, and even brutally struck her with the scabbard of his sabre. Scarcely, however, had she left his apartment, when he called her back to inform her, that if she would yield to his desires, he would spare the life of her brother. His proposition filled her with disdain, and restored her to courage; she replied, that "she

had demanded justice, and justice was not to be bought with infamy."

She retired, and learning that her brother was on the point of being conducted to one of those dreadful boats at Paimbeuf, she ran again to the pro-consul, hopeless now of his life, and entreating only that she might be allowed to give something to her brother that might support him on the way.

"Begone," replied Carrier, "he has no need of any support."

The brother of this unfortunate girl went to Paimbeuf, but before he had perished his sister was no more.

*Fortitude.*

During the disastrous reign of the assignats, a family formerly opulent, consisting of a father, mother, and five children, pined in want in a small cottage at the extremity of a town. The father, whose temper was violent, supported his misfortune with an impatience difficult to express. He frequently considered whether he should not put an end to his life. His wife, observing the agitation of his mind, and knowing him capable of a rash act, meditated on the means of withdrawing him from his project. But the difficulty was to find motives sufficiently strong. His affection for herself and his children, was rather calculated to push him to extremity; for it was evident, he never thought on them without anguish bordering on despair. To propose to him to have recourse to the charity of his neighbours, she knew would wound his pride, which was excessive. Besides, she was not certain of the success of that expedient; and she knew, that a refusal would be a thousand times more cruel than any species of torture. Even the resource of consolation was not left her, for her husband would not listen to any topic that might afford hope, but impatiently pressed her to die with him, and to persuade their children to the same resolution. Surrounded by so many subjects of discouragement, the wife never abandoned herself to despair. One idea arose in her mind, which she expressed to her husband with so much tenderness and courage, that it almost instantly restored his mind to tranquillity.

"All is not lost," she said, "I have health and our five children also. Let us leave this town, and retire to some place where we are not known, and I and my children will labour to support their father." She added, that if their labour was insufficient, she would privately beg alms for his support. The husband ruminated awhile over this proposition, and took this resolution with a constancy worthy of the honourable life he has since led.

"No," he said, "I will not reduce you to the disgrace of beggary for me; but since you are capable of such attachment to me, I know what remains to render me worthy of it."

He then lost no time in collecting together the remnants of his property, which produced a hundred pistoles, and quitted the town with his family, taking the road to a distant department; and in the first place where he thought he was not known, he changed his dress for the coarse dress of a peasant, making his whole family do the same; and continuing his route, arrived at a town which he thought fit for his purpose, in the neighbourhood of which he hired a cabin, with a field, and a small vineyard. He then bought some wool and flax to employ the girls, and tools to cultivate the land for himself and the boys, the use of which he hired a peasant to teach him.

A few weeks sufficed to conquer all difficulties. The example of the father and mother excited emulation among the children; and acquiring a competence from its labour and constancy, originating in the courage of the virtuous mother, this family lived perfect patterns of peace and domestic union.

*Gratitude.*

During the unhappy days of September, 1792, a woman conceived

the project of rendering funeral honours, from motives of gratitude, to her confessor, whom she understood to be massacred at the prison *Des Carmes*. As she intently dwelt upon this idea, she heard an extraordinary cry in the street, by which she was drawn to the window: she saw a cart passing, filled with dead bodies, and among them recognized the person of her confessor! A surgeon, one of her neighbours, happened to be with her; pointing out the body, she entreated him to go and purchase it of the driver. Yielding to her entreaties, the surgeon went to the driver, and telling him his profession, said he wished to purchase one of the bodies for dissection. The driver asked him twenty crowns, permitting him to take his choice. He paid down the money, and took the body pointed out to him, which he caused to be conveyed into the house of his friend: but what was the surgeon's surprise when he saw the priest on his feet! Clothes being procured for him, and being in the presence of his benefactress, he said, "When I saw my brethren massacred at *Des Carmes*, I imagined it possible to save my life by throwing myself among the dead bodies as one of them. I was stripped, and thrown into the cart in which you saw me. I did not receive a single wound; the blood with which you saw me covered was that of the carcases with which I was confounded. Receive, my benefactress, the most grateful thanks! It is probable, that, thrown into a quarry with the bodies of my unfortunate companions, I should have perished there!" All three then fell on their knees, and returned thanks to Heaven for this singular deliverance.

## MORSE FISHING DESCRIBED.

THE people who go out to catch the morse are hired for that purpose by a master or ship-owner, who not only furnishes them with the necessary vessels, but fits them out with provisions, stores, and whatever they are likely to want on the voyage, but either agrees to give them a share of what they take, or pays them certain wages. The latter, however, seldom exceed five or ten rubles for the summer; a trifling sum, when we consider the hardships, toils, and dangers attending this profession. The morse-catchers usually take with them a year's provisions, as they are often obliged to pass the winter on board their ships. Every vessel has an oven for baking bread and cooking their victuals, for the supply of which they take the needful stock of wood. The only drink they carry out with them is water, with which when they go ashore they prepare quas. The time of departure varies according to circumstances; some set out at the beginning of summer, when the White Sea is free from ice; others not till autumn, especially if they intend to winter on the voyage. The greatest peril to which they are exposed at sea, is that of being hemmed in by the driving masses of ice; in this case, the ice by its force beats in the sides of the vessel, and the morse-catchers are then reduced to the dreadful alternative either of being buried in the waves on the spot, or of getting on the fields of ice floating at the mercy of the winds, till cold and hunger put an end to their sufferings. And yet it has happened, though very rarely, that some of these poor fellows have been brought alive to land on their flakes of ice.

When the morse-catchers are happily arrived at the place of their destination, the first thing they do is to conduct their vessels to some safe anchorage, where they generally find several little huts that have been constructed by their predecessors in this hazardous warfare, and then commit themselves to the small boats, of which every vessel takes with it one or two, to proceed to the conflict with the beasts of the ocean. This is usually done on the first fine day, because then

the morses delight in going on the land or on the ice to repose; and besides, they are at times stimulated to leave their native element for a length of time for the purpose of copulation, which business lasts with these monsters for a month or two, or to cast their young, or to rescue themselves from the bites of the sea-lice, by which the morse in summer is perpetually tormented, and from which they have no other means of escaping than by fleeing into an element which deprives these insects of life. All these causes together collect them frequently on the beach or the fields of ice, in prodigious numbers. When the captors discover one of these multitudes, they must have the precaution to approach them against the wind, because these animals have so fine a smell, that they perceive the approach of men with the wind at a great distance, and then immediately take to the water; whereas in the contrary case they continue lying undisturbed, though they even see the boat advancing to them. Besides, the morse-catchers by this means have the advantage of discovering sooner the place where the prey has couched; for these fat animals, especially in summer, emit far round them a horrid stench.

When the captors have reached this formidable encampment, they immediately quit their karbasses or boats, armed with nothing but their pikes, cut off the way to the sea from the morses, and then pierce those animals which come first to save themselves in the water. As it is the way with the morses to scramble over one another in their attempts to escape, from the numbers of the slain there soon arises a bulwark which effectually choaks up the passage to the living, and then the captors proceed with the slaughter till they have left not one alive. It sometimes happens, that after such an engagement so great are the heaps of the dead, that the vessels can only contain the heads or the teeth, and the people are obliged to leave the fat or blubber and the skins behind.

But, easy as it is for the captors to conquer the morse by land, so dangerous is the conflict with these animals in their own element..... We have only to recollect that the morse is commonly of the size of a large ox, and that, besides their sharp teeth, they are provided with two long stout tusks, for judging how a sea fight of this kind is likely to terminate. When any of the morses escape into the water before they can all be killed, the captors leap upon the ice, and fall upon the animals with harpoons, which they strive to strike into their breasts or their belly, and to each of which is fastened a long cord. This done, they drive a stake into the ice, wind the other end of the long harpoon-string round it, and are now drawn about, on the piece of ice on which they stand, by the animal till he has lost his strength, when they draw him upon the ice by the cord, and kill him outright. But when the morses lie so near to the water, that they can leap in ere the attack begins, then the captors fasten the cord, when they have thrown the harpoon, only to the head of the boat, which is then drawn by the huge animal so deep into the water, that the sailors must all run immediately astern. The morse having fruitlessly endeavoured to get loose from the cord, rises erect upon the surface of the water, and makes a furious attack on his persecutors..... In this he is sometimes so successful as to shatter the boat with his tusks, or to throw himself suddenly by a proportionate leap into the midships. Then nothing is left to the crew, but to jump overboard, and to hold by the gunnel, till other morse-hunters come to their assistance in this desperate situation. To mitigate the danger of these misfortunes, the captors not only take all proper measures, but it is even laid down by laws and regulations what conduct every one is to observe during the voyage, and in the actual en-

counter with the morses. Each of these companies consists generally of a master or pilot, two harpooners, two barreling people, a steersman, and several rowers, each of whom has his appointed duty.

## ANECDOTE OF DOCTOR JOHNSON.

DURING the last visit which the doctor made to Litchfield, the friends with whom he was staying missed him one morning at the breakfast table: on enquiring after him of the servants, they understood he had set off from Litchfield at a very early hour, without mentioning to any of the family whither he was going. The day passed without the return of the illustrious guest, and the party began to be very uneasy on his account, when, just before the supper hour, the door opened, and the doctor stalked into the room. A solemn silence of a few minutes ensued, nobody daring to enquire the cause of his absence, which was at length relieved by Johnson addressing the lady of the house in the following manner:

"Madam, I beg your pardon for the abruptness of my departure from your house this morning; but I was constrained to it by my *conscience*. Fifty years ago, madam, on this day, I committed a breach of filial piety, which has ever since lain heavy on my mind, and has not till this day been expiated. My father, you recollect, was a bookseller, and had long been in the habit of attending ..... market, and opening a stall for the sale of his books during that day. Confined to his bed by indisposition, he requested me, this time fifty years ago, to visit the market, and attend the stall in his place. But, madam, my pride prevented me from doing my duty, and I gave my father a refusal. To do away the sin of this disobedience, I this day went in a post-chaise to ....., and going into the market at the time of high business, uncovered my head, and stood with it bare an hour before the stall which my father had formerly used, exposed to the sneers of the standers by, and the inclemency of the weather; a penance by which, I trust, I have propitiated Heaven for this only instance, I believe, of contumacy towards my father."

## SPEED OF THE OSTRICH.

DURING the time that Mr. Adanson was at Podor, a French factory on the south bank of the river Niger, he says, that two ostriches, which had been about two years in the factory, afforded him a sight of a very extraordinary nature. These gigantic birds, though young, were nearly of the full size. They were so tame, that two little blacks mounted both together on the back of the largest. No sooner did he feel their weight, than he began to run as fast as possible, and carried them several times round the village; as it was impossible to stop him otherwise than by obstructing the passage. This sight pleased me so much, that I wished it to be repeated; and, to try their strength, directed a full-grown negro to mount the smallest, and two others the largest. This burthen did not seem at all disproportioned to their strength. At first they went a pretty high trot, but when they became heated a little, they expanded their wings, as though to catch the wind, and they moved with such fleetness that they seemed not to touch the ground. Every one must, one time or other, have seen a partridge run, consequently must know that there is no man whatever able to keep up with it; and it is easy to imagine, that if this bird had a longer step, its speed would be considerably augmented. The ostrich moves like the partridge, with both these advantages; and I am satisfied that those I am speaking of would have distanced the fleetest race-horses that were ever bred in England. It is true they would not hold out so

long as a horse, but without all doubt they would be able to perform the race in less time. I have frequently beholden this sight, which is capable of giving one an idea of the prodigious strength of an ostrich; and of showing what use it might be of, had we but the method of breaking and managing it as we do a horse.

## CHARACTER OF THE STORK.

IT has a grave air, and a mournful visage; yet, when roused by example, it shows a certain degree of gaiety, for it joins the frolics of children, hopping and playing with them. "I saw in a garden," says Dr. Hermann, "where the children were playing at hide and seek, a tame stork join the party, run its turn when touched, and distinguish the child whose turn it was to pursue the rest so well, as, along with the others, to be on its guard."

A wild stork was brought by a farmer, in the neighbourhood of Hamburgh, into his poultry-yard, to be the companion of a tame one he had long kept there; but the tame stork, disliking the idea of a rival, fell upon the poor stranger, and beat him so unmercifully, that he was compelled to take wing, and with some difficulty got away. About four months afterwards, however, he returned to the poultry-yard, recovered of its wounds, and attended by three other storks, who no sooner alighted than they altogether fell upon the tame stork and killed him.

## SOCIABILITY OF THE LAPWING.

THE following anecdote exhibits the domestic nature of the lapwing, as well as the art with which it conciliates the regard of animals differing from itself in nature, and generally considered as hostile to every species of the feathered tribe. Two of these birds were given to a clergyman, who put them into his garden; one soon died, bnt the other continued to pick up such food as the place afforded, till winter deprived it of its usual supply. Necessity soon compelled it to draw nearer the house, by which it gradually became familiarized to occasional interruptions from the family. At length one of the servants, when she had occasion to go into the back-kitchen with a light, observed that the lapwing always uttered his cry of '*peewit*' to obtain admitance. He soon grew more familiar: as the winter advanced, he approached as far as the kitchen, but with much caution, as that part of the house was generally occupied by a dog and a cat, whose friendship the lapwing at length conciliated so entirely, that it was his regular custom to resort to the fire-side as soon as it grew dark, and spend the evening and night with his two associates, sitting close by them, and partaking of the comforts of a warm fire-side. As soon as spring appeared, he left off coming to the house and betook himself to the garden; but on the approach of winter he had recourse to his old shelter and friends, who received him very cordially. Security was productive of insolence; what was at first obtained with caution, was afterwards taken without reserve; he frequently amused himself with washing in the bowl which was set for the dog to drink out of; and while he was thus employed, he showed marks of the greatest indignation if either of his companions presumed to interrupt him. He died in the asylum he had chosen, being choaked with something that he picked up from the floor.

## THE DIGNITY OF GEESE VINDICATED.

THE following instance of warm affection in a goose was communicated to the Compte de Buffon, by a man both of veracity and information. The following are nearly his own words:

"There were two ganders, a grey and white one (the latter named *Jacquot*), with three females. The two males were perpetually contending for the company of these three dames. When one or the other prevailed, it assumed the direction of them, and hindered the other from approaching. He, who was the master during the night, would not yield in the morning; and the two gallants fought so furiously, that it was necessary to run and part them. It happened one day, that, being drawn to the bottom of the garden by their cries, I found them with their necks entwined, striking their wings with rapidity and astonishing force; the three females turned round, as wishing to separate them, but without effect; at last the white gander was worsted, overthrown, and maltreated by the other. I parted them, happily for the white one, as he would otherwise have lost his life. Then the grey gander began screaming, and gabbling, and clapping his wings, and ran to join his mistresses, giving each a noisy salute, to which the three dames replied, ranging themselves at the same time round him. Meanwhile poor Jacquot was in a pitiable condition, and, retiring, sadly vented at a distance his doleful cries. It was several days before he recovered from his dejection, during which time I had sometimes occasion to pass through the court where he stayed. I saw him always thrust out from society, and each time I passed he came gabbling to me. One day he approached so near me, and showed so much friendship, that I could not help caressing him, by stroking with my hand his back and neck, to which he seemed so sensible, as to follow me into the entrance of the court. Next day, as I again passed, he ran to me, and I gave him the same caresses, with which alone he was not satisfied, but seemed, by his gestures, to desire that I should lead him to his mates. I accordingly did lead him to their quarter, and, upon his arrival, he began his vociferations, and directly addressed the three dames, who failed not to answer him. Immediately the grey victor sprung upon Jacquot. I left them for a moment; he was always the stronger; I took part with my Jacquot, who was under; I set him over his rival; he was thrown under; I set him up again. In this way they fought eleven minutes, and by the assistance which I gave, he obtained the advantage over the grey gander, and got possession of the three dames. When my friend Jacquot saw himself master, he would not venture to leave his females, and therefore no longer came to me when I passed: he only gave me at a distance many tokens of friendship, shouting and clapping his wings, but would not quit his companions, lest, perhaps, the other should take possession. Things went on in this way till the breeding season, and he never gabbled to me but at a distance. When his females, however, began to sit, he left them, and redoubled his friendship to me. One day, having followed me as far as the ice-house, at the top of the park, the place where I must necessarily part with him, in pursuing my way to a wood at half a league distance, I shut him in the park. He no sooner saw himself separated from me, than he vented strange cries. However, I went on my road, and had advanced about a third of the way, when the noise of a heavy flight made me turn round my head: I saw my Jacquot four paces from me. He followed me all the way, partly on foot, partly on wing, getting before me, and stopping at the cross paths to see what way I should take. Our expedition lasted from ten o'clock in the morning till eight in the evening, and yet my companion followed me through all the windings of the wood, without seeming to be tired. After this he followed and attended me every where, so as to become troublesome, I not being able to go to any place without his tracing my steps, so that one day he even came to find me in the church. Another time, as he was passing by the rec-

tor's window, he heard me talking in the room; and, as he found the door open, he entered, climbed up stairs, and marching in, gave a loud burst of joy, to the no small affright of the family.

"I am sorry, in relating such pleasing traits of my good and faithful friend Jacquot, when I reflect that it was myself that first dissolved the sweet friendship; but it was necessary that I should separate him by force. Poor Jacquot fancied himself as free in the best apartments as in his own, and after several accidents of that kind, he was shut up, and I saw him no more. His inquietude lasted above a year, and he died from vexation. He was become as dry as a bit of wood, as I am told, for I would not see him, and his death was concealed from me for more than two months after the event. Were I to recount all the friendly incidents between me and poor Jacquot, I should not, in four days, have done writing. He died in the third year of the reign of friendship, aged seven years and two months."

## ACCOUNT OF THE BURYING-BEETLE.

THIS account of the burying-bettle is taken from M. Gleditch, a well-known writer on natural history.

This gentlemen had at different times observed, that moles which had been left upon the ground after they had been killed, very unaccountably disappeared. He therefore was determined to ascertain by experiment, if possible, what could be the cause of this singular occurrence.

On the twenty-fifth of May, he accordingly obtained a dead mole, which he placed on the moist soft earth of his garden, and in two days he found it sunk to the depth of four fingers' breadth into the earth: it was in the same position in which he had placed it, and its grave corresponded exactly with the length and breadth of its body. The day following this grave was half filled up; and he drew out the whole cautiously, which exhaled a horrible stench, and found, directly under it, little holes in which were four beetles of the present species. Discovering at this time nothing but these beetles, he put them into the hollow, and they quickly hid themselves among the earth. He then replaced the mole as he found it, and having spread a little soft earth over it, left it without looking at it again for the space of six days. On the 12th of June he again took up the same carcase, which he found in the highest state of corruption, swarming with small, thick, whitish worms, that appeared to be the family of the beetles. These circumstances induced him to suppose that it was the beetles that had thus buried the mole, and that they had done this for the sake of lodging in it their offspring.

Mr. G. then took a glass cucurbit, and half filled it with moist earth; into this he put the four beetles with their young, and they immediately concealed themselves. This cucurbit, covered with a cloth, was placed on the open ground, and in the course of fifty days the four beetles interred the bodies of *four* frogs, *three* small birds, *two* grasshoppers, and *one* mole, besides the entrails of a fish, and two morsels of the lungs of an ox.

Of the mode in which they performed this very singular operation, the following is an account. A linnet that had been dead six hours was placed in the middle of the cucurbit; in a few moments the beetles quitted their holes and traversed the body. After a few hours, one pair of the beetles only was seen about the bird, the largest of which was suspected to be the male. They began their work in hollowing out the earth from under the bird. They arranged a cavity the size of the bird, by pushing all around the body the earth which they removed. To succeed in these efforts, they leaned themselves strongly upon their collars, and, bending down their heads,

forced out the earth around the bird like a kind of rampart. The work being finished, and the bird having fallen into the hollow, they covered it, and thus closed the grave.

It appeared as if the bird moved alternately its head, its tail, its wings, or feet. Every time that any of these movements were observed, the efforts that the beetles made to draw the body into the grave, which was now nearly completed, might be remarked: in effecting this, they jointly drew it by its feathers below. This operation lasted full two hours, when the smallest or male beetle, drove away the female from the grave, and would not allow her to return, forcing her to enter the hole as often as she attempted to come out of it.

This beetle continued the work alone for at least five hours, and it was truly astonishing to observe the great quantity of earth that he removed in that time: but the surprize of Mr. G. was much augmented, when he saw the little animal, stiffening its collar, and exerting all its strength, lift up the bird, make it change its place, turn, and in some measure arrange it in the grave that it had prepared, which was so spacious, and so far cleared, that he could perceive exactly under the bird all the movements and all the actions of the beetle.

From time to time the beetle, coming out of its hole, mounted upon the bird, and appeared to tread it down; then returning to the charge, it drew the bird more and more into the earth, till it was sunk to a considerable depth. The beetle, in consequence of this uninterrupted labour, appeared to be tired; leaning its head upon the earth, it continued in that position near an hour, without motion, and it then retired completely under ground.

Early in the morning, the body was drawn entirely under ground to the depth of two fingers' breadth, in the same position that it had when laid on the earth; so that this little corpse seemed as if it were laid out on a bier, with a small mount or rampart all round, for the purpose of covering. In the evening, the bird was sunk about half a finger's breadth deeper into the earth; and the operation was continued for near two days more, when the work obtained its final completion.

A single beetle was put into the glass cucurbit with the body of a mole, and covered, as before, with a fine linen cloth. About seven o'clock in the morning, the beetle had drawn the head of the mole below; and, in pushing the earth backward, had formed a pretty high rampart around it. The interment was completed, in this instance, by four o'clock in the afternoon, a space of time so short, that one could scarcely have imagined possible by so small a creature, without any assistance, considering that the body of the mole must have exceeded it in bulk and weight at least thirty times.

While engaged in these experiments, a friend who wished to dry a toad in the shade, fixed it to a stick which he stuck into the ground. When it began to putrify, the beetles, allured by the smell, having loosened the end of the stick that was fixed in the earth, brought it to the ground, and they then interred both the toad and the stick together.

## ACCOUNT OF ROSLIN CASTLE.

*By a Lady.*

ROSLIN! sweet Roslin!....even though on a gloomy afternoon, and a good deal of rain, I was charmed, I was enchanted, with its beauties. The chapel was the first thing seen, being very near the inn. Its outside appeared to me like a common looking kirk, with a tiny side door for an entrance. Certainly a larger one, at the end, must have once existed, though now walled up. At present, there are only two small Gothic doors, opposite each other. No sooner had I passed the threshold, and entered the side aisle, than I was struck with astonish-

ment, at the beautiful structure and workmanship of the cieling and pillars; which, I suppose, were originally of a reddish stone, which time and weather have changed and softened to a variety of most beautiful tints. This chapel was built in the purest age of Gothic architecture, by a Sinclair of Caithness, who married the daughter of Robert Bruce, king of Scotland. The chapel is a good way from the castle that was Sinclair's residence; which in its time must have been a place of great strength from its situation, on a point of a rock, inaccessible on every side but one, and that so narrow, that it is probable it was only a gateway and drawbridge. The chapel of Roslin has been the burying-place of the Sinclairs of Caithness for ages; but at present they have no property at Roslin.

As one generally learns the legend of the spot one visits, from some garrulous guide, that of Roslin chapel must not be forgotten; but it was told in language so unintelligible, by the good wife who showed it, that I fear my tale will be but imperfect. An abridgment, however, may not be amiss. I shall, therefore, only take up her tale from the apprentice's pillar, which is certainly very different from all the others.

The architect employed to build this chapel could not discover the intent of the plan given him; he was therefore obliged to go to Rome to learn his lesson. In the mean time his apprentice, having more penetration than his master, discovered the design; and in the absence of the architect, wrought the pillar that goes by his name. When the master returned, and found that his lad had more skill than himself, he struck him a violent blow upon his temple, which instantly killed him.

Over what I suppose to have been the great door, opposite the four windows over the altar-piece, is carved the broken head of the poor apprentice, and his mother weeping for his untimely end. After all his trouble, the architect did not succeed, if the apprentice's pillar was conformable to the original plan of the edifice; for no other part of the work in the chapel resembles it; or the employer did not like the richer and more complicated style of the apprentice's pillar, so well as the more simple workmanship of the rest of the chapel.

Roslin chapel is not large, but is reckoned to be a specimen of a very chaste and elegant piece of Gothic architecture. It is a ruin, but the most perfect ruin that can be seen. From the chapel to the ruined castle is a short quarter of a mile, down a very steep hill. There is but a very small part of the castle standing; a middling modern house being erected on a part of its wall..... It is situated, as I have before mentioned, upon a small peninsulated promontory of an immense rock, high above the surrounding river, North Esk, which winds round the castle, rushing hoarsely over its rocky bed, imprisoned by perpendicular sides of towering rocks, finely covered with wood; its noise, and its romantic beauties increase as it rolls down towards Hawthorndean, and forms a most picturesque view from the turning at the entrance to the castle. The walks by the river's side, cut through the rocks and woods of Roslin, are enchanting beyond description. It is impossible to do justice to the romantic charms of either Roslin or Hawthorndean; whose ancient walls rise amidst rocks and wood, hanging over the opposite side of the river, within sight of the walks of Roslin. Hawthorndean belongs to bishop Abernethy Drummond, and was once the habitation of a [the] poet of the name of Drummond.

In going through Leswade, from Dalkeith to Roslin, we met a country wedding; it was then a very fine day, and the parties had just quitted the kirk, and mounted their horses. The bride and bridegroom were on the first horse, and a long cavalcade followed them; some double on a horse, some single, all

trotting after the happy pair. As soon as they got down the steep hill from the kirk, they scampered through the town as fast as they could, in order to escape, as quickly as possible, the gaping curiosity of the town's-folks, who all came crowding to their doors. This, probably, was a penny wedding. In former times, when money was of far greater value than it is at present, it was the custom, in some parts of Scotland, when a bridegroom was not in circumstances to *treat* the guests at his marriage, for all who were invited to the wedding to pay each one penny, for dinner, dancing, &c. And although a shilling, or more, be now paid on such occasions, still they are called penny weddings. It is no very uncommon thing for the meeting at such weddings to be so numerous, as from the profits of it to enable the new married pair to furnish their house, or take a small farm.

## ON THE PROPENSITY OF SEVERAL NATIONS TO HARD DRINKING.

IT is in general with whole nations as with individuals. The more noble and generous they are, so much the more moderate are they in the enjoyments of sense; and, on the contrary, the more base and ignoble, so much the more preponderant and unconquerable is their propensity to sensual pleasures of the grosser kinds. One main branch of sensuality is an inclination to intoxicating or stupefying liquors and drugs; and this inclination augments, in whole nations, allowing for some particular exceptions, the causes whereof I have elsewhere endeavoured to ascertain, in equal proportion with the decline of superior mental powers, and the disposition to great virtues and signal exploits. Accordingly, all Sclavonian nations have ever been, as in general more sensual, so also more intemperate in the use of strong liquors, than the not-Sclavonian; and the former are again, in regard to gluttony, beyond all comparison exceeded by the Mongolian nations.

I here pass by the oriental nations, having already taken notice of them in another dissertation. Neither shall I collect together the universal testimony of travellers concerning the gluttony of each particular Sclavonian nation, the Poles, the Illyrians, Moldavians, and Vallachians. I confine myself principally to the Russians, because I find the most express and accurate accounts of them in writers of the highest credit sufficient to convince every one, that the gluttony of the other not-Sclavonian nations was never so great as among the common Russians.

When the elder Gmelin was on his travels through Siberia, between the years 1733 and 1743, there happened no religious festival, no civil anniversary, no family entertainment, which was not celebrated by all who assisted at them by a general intoxication. This rage for drinking in the Russians of Siberia, Gmelin knew not how to compare to any thing but a contagious burning fever that attacked every age and rank and sex, which, though it had its intervals, soon returned, at stated periods, with equal or increased fury. This drinking fever always broke out more violently and universally on the high festivals, and therefore also in the Christmas week. From Christmas to the Epiphany, and frequently for a week longer, it was extremely rare to see a sober person. The Siberians were not satisfied with being intoxicated once a day, but the drinking and the riot continued night and day almost incessantly. During all this time it was not possible, either by intreaties or bribes, or any other means but open violence, to induce artificers and labourers to work, and when the travellers arrived at any place on this or any the like drinking-festival, their soldiers and the rest of their attendants, notwithstanding all the threats they could employ, got drunk as immoderately and continually as the inhabitants of the place, and they had nothing to do but to wait there in

patience till the paroxysm was over. Not only men, but women likewise, frequently drink themselves to death; and it is affirmed by Bruce, that, in what is called the Butter-week, seldom a morning passes in Mosco, but from ten to twelve persons are found dead in the streets, who have fallen down in the night, and been frozen. Of such mortal intoxications we can the less doubt, on reading that a single boor will frequently drink in one day brandy to the amount of five rubles.

Not less licentious than the Christmas week, were the Butter-week, as it is called, or the week before Lent, the Easter week, every saint's day, every harvest or threshing feast, every consecration of a church, and all other solemn occasions. Such festivals and solemnities often followed so close on each other, that they were drunk for a whole month together, particularly in October, from one festival to another. At these times, when the Russians of Siberia were once fallen into this rage, it cost them inexpressible efforts to return to their usual way of life, and to be completely drunk only once in about every four days.

The ordinary liquor for this purpose used by the Russians of Siberia is bad brandy, and when this is wanting, a sort of beer, which they frequently render more inebriating by infusing a handful of the ephedra monostachya. This herb has the peculiar property of producing such a surprising intoxication, that those who are drunk with it continue singing and capering till they fall down to the ground. When the brandy or the beer is all out, they then guzzle down the dregs, as every thing is of a good taste to them that does but fill.

The viceroy and governor in great towns, and, after their example, the sub-governor and secretary, let no court-holiday, and no names-day and birth-day in their own family, pass unsolemnized. To such festivities, not only the officers, and the higher and lower orders of the clergy, but likewise the most considerable persons in trade are invited. To the former the most choice foreign wines are served in abundance; but to the latter only mead is presented instead of wine, and yet no merchant goes away from table without leaving upon it a half ruble or a ruble for the honour of having been feasted at so noble a board, by which custom the expences of the entertainment are greatly diminished. At the tables of the inferior voivodes the brandy is drunk not out of common wine glasses, but large stochans or tumblers, and whoever at such banquets has been the most beastly in his drinking and in his behaviour, has a rich present sent him the following day. Drunkenness there, at this present day, is so little disgraceful, that it is not taken amiss even in ladies of the best breeding. It is not long ago, that not only the common people, but princes and ladies of quality, when sick, would drink whole goblets of brandy instead of the water prescribed them by the physician.

The generality of our readers would scarcely believe that the Russians can be outdone in drinking by other nations. But they will think quite otherwise when they shall have read the following accounts of the excesses of the Negroes and Americans.

All travellers are agreed herein, that, among the Negroes, not only men, but also women and children, have an unsurmountable propensity to strong liquors. In Africa palm-wine, and especially European brandy, and in the West-Indies rum, are their favourite drinks. For procuring European brandy, kings sell their subjects, husbands their wives, and parents their children for slaves to the Europeans. When they have obtained this water of life, or fire-water, as they call it, they seldom leave it till they have seen the end of it. Thus, a Negro-king continued uninterruptedly drinking for six days and nights, without taking any the least food. The Negroes usually assemble every afternoon in certain public buildings appropriated to that purpose, and fuddle themselves either in brandy, or for want of it,

in palm-wine. When the first calls of thirst are silenced, and the head begins to grow warm, they order the wine to be brought in bottles holding one or two quarts, and continue drinking as long as there is any left. In these drunken carousals, women and even children of three or four years old take part, as the capacity of drinking a great deal is esteemed an honourable art. Formerly the drunkard, who wanted to make a figure, let two-thirds of the wine run down his beard. If, during their senseless intoxication, they commit murder or any other act of violence, they, with the utmost composure, take no blame to themselves, but lay the fault on the wine or the brandy.

The Americans, beyond all other nations of their kind, justify the remark, that the slow and stupid savages have never shown greater ingenuity than in the discovery of the art of making inflammatory liquors. There is hardly any eatable fruit, or root, or plant, from which they have not learnt the method of preparing an intoxicating drink; and many of the wildest sav ges had, previous to the arrival of the Europeans, invented from six to nine several kinds of strong liquors. The most universal drink of the original Americans, is that which bears the name of chica, which indeed is prepared a great many different ways, but the most usual is from maize, or Turkish wheat. Some soak the maize in water, even in feculent water. But commonly it is chewed by old women, and as often by young children, who spit it out all together into a vessel, where it is left standing till the whole mass has fermented. The Americans give several reasons why the maize is best chewed, and why this mastication should be performed by old women and young children. Namely, they pretend that it is a common observation, that the chica never more perfectly ferments than when it is mixed with spittle. But they make choice of old women and children in preference to marriageable girls and young wives, for the purpose of mastication, because they reckon them impure on account of the monthly evacuations to which they are subject. Even the Europeans accustom themselves to the chica prepared in this manner; yet they would take care not to drink it, if a living toad were thrown in and dissolved in it, as Gage saw done with his own eyes among the Indians of Guatimala *.

When the Americans have prepared a due quantity of this chica, they invite their friends to a jovial drinking bout. Indeed there are particular districts where the women abstain from drinking at these scenes of riot, and when their husbands have had enough, carefully put them to rest; but usually the women and children take part, like the men, in these drunken frolics, and the women even give a good dose of chica to their children at the breast..... When the Americans have once begun to carouse, they observe no bounds, but drink till they fall bereft of their senses on the earth. The drunkards resist with all their might any attempts to carry them off, and return with a kind of fury to the field of battle; and this, continues Ulloa, is not peculiar to Americans of any particular districts, but in this they are every where alike. The most violent vomitings not only do not in the least abate the drunken rage of the Americans, but rather inflame it more; and when they are relieved and somewhat freshened by it, they fall to it again with redoubled avidity. Such drinking bouts last not only three or four days, during which every American drinks as much as would fill a large cask, but at times for ten or fifteen days, nay, for three or four months almost without inter-

* Ulloa, voyag. vol. i. p. 249, pronounces the chica, when prepared like our beer, without the disgusting mastication by the old women, to be not only a very nutritious and cooling drink, but also ascribes to it several medicinal virtues, and particularly praises it as a powerful promoter of urine and a preservative from the gravel.

mission. When any one falls, there he remains, whether in a heavy shower of rain or in a morass, or in a heap of filth, till he comes to himself, without letting any thing disturb him. When a man feels the burning heat too excessive, he makes great wounds in his head, in the temples, or the breast, or sticks a knife in the calf of the leg, in order to ease himself a little from the consuming fire by a copious loss of blood. It almost always happens that some of them die from the excessive draughts they have taken; and still more frequently that they come to bloody conflicts, in which several are either killed or wounded. All acts of manslaughter and maiming committed in fits of drunkenness appear to the Americans as perfecly innocent, and are never revenged, either by the magistrate, or by the relations, or even by the wounded person himself.

Ever since the American savages have been acquainted with the European brandy, or with the rum prepared by the Europeans, their eagerness after intoxication is much increased by a new incentive. They themselves confess that the fire-water kills them before their time, that it reduces them to poverty, that it undermines their activity and vigour; but they add, that it is impossible for them to abstain from it, and complain of the Europeans for having introduced among them so dangerous and irresistible a liquor. For procuring brandy, in South America, they sell all they have, even their wives and children; and in northern Louisiana it has often happened, that the most faithful, and to all appearance the most sensible Indians, have murdered their masters at the chace, only for the sake of getting possession of his brandy-bottle. The laborious Indians who work in the Spanish mines expend in a few hours in rum the half of the money that is paid them every Sunday; and in the same manner, the other Americans, women as well as men, throw away all or greatest part of the money they earn, and are therefore obliged to put up with the most wretched habitations, the vilest food, and the poorest covering. When they have drunk out their stock of brandy, they beg the Europeans, with tears in their eyes, to give them more bitter water, or demand it with the utmost assurance. In Peru an Indian drank to the amount of seven pesos, or thirteen bottles of rum, in a very few hours, without feeling any other effects from it but a senseless intoxication. Adair, unable to free himself from the importunity of an impudent savage for brandy, gave him a large bottle of pepper-water. The American drank of this fiery distillation till he was almost suffocated. He was as little dismayed, however, by these painful effects, as another was after a merry-making, though from the violent agitation of his stomach and bowels he fell breathless on the ground. When both had somewhat recovered, they broke out in extravagant praises of the powerful water and the bountiful donor. Another time Adair was so long persecuted by a savage for brandy, that he was obliged at last to give him a quart of the strongest spirit of turpentine. The American presently gulped it down, began to foam at the mouth, and fell senseless to the ground, but was in a few days quite recovered by the hot bath and cooling drinks.

Though it is agreed by all travellers, that brandy and the small-pox have committed more ravages in America than the sword of the Europeans, yet it is no less certain that numberless Americans can be guilty of the most prodigious excesses in drinking, without getting pleurisies or other sicknesses, the usual attendants on that practice with us. With all their debauches, as Frazer informs us, they will reach to the age of a hundred years; and, without being bald or grey-headed, numbers are seen that are a hundred and twenty, or a hundred and thirty, or even of a greater age.

The foregoing facts are sufficient to convince every one, that the propensity of the Negroes and Ameri-

cans to intoxicating liquors is of a kind altogether different from the licentiousness in that respect of the European nations; and that the former as much exceed the latter in their avidity for inflammatory liquors, as in the capacity of drinking them in such quantities as would infallibly cost any European his life.

## THE USE AND ABUSE OF NOTES OF ACCOMODATION.

The following remarks on a certain species of paper credit, though written in England, are also applicable to the mercantile system of the United States. The *pro* and *con* on this subject are thus discussed by able politicians.

THE interest which traders have in being always possessed of a number of notes and bills, has naturally led to a great multiplication of them; and not only to the multiplication of notes given for goods sold, or of regular bills of exchange, but to the creation of numerous other notes and bills. Of these, some are termed notes and bills of accommodation: and the term fictitious is often applied to them. It may be useful to describe them particularly.

The principal motive for fabricating what must here be called the real note, that is, the note drawn in consequence of a real sale of goods, is the wish to have the means of turning it into money. The seller, therefore, who desires to have a note for goods sold, may be considered as taking occasion to ingraft on the transaction of the sale, the convenient condition of receiving from the buyer a discountable note of the same amount with the value of the goods. A fictitious note, or note of accommodation, is a note drawn for the same purpose of being discounted; though it is not also sanctioned by the circumstance of having been drawn in consequence of an actual sale of goods. Notes of accommodation are, indeed, of various kinds. The following description of one may suffice:

A being in want of 100l. requests B to accept a note or bill drawn at two months, which B, therefore, on the face of it, is bound to pay; it is understood, however, that A will take care either to discharge the bill himself, or to furnish B with the means of paying it. A obtains ready money for the bill on the joint credit of the two parties. A fulfils his promise of paying it when due, and thus concludes the transaction. This service rendered by B to A is, however, not unlikely to be requited at a more or less distant period by a similar acceptance of a bill on A, drawn and discounted for B's convenience.

Let us now compare such a bill with a real bill. Let us consider in what points they differ, or seem to differ; and in what they agree.

They agree, inasmuch as each is a discountable article; each has also been created for the purpose of being discounted; and each is, perhaps, discounted in fact. Each, therefore, serves equally to supply means of speculation to the merchant. So far, moreover, as bills and notes constitute what is called the circulating medium, or paper currency, of the country (a topic which shall not be here anticipated), and prevent the use of guineas, the fictitious and the real bill are upon an equality; and if the price of commodities be raised in proportion to the quantity of paper currency, the one contributes to that rise exactly in the same manner as the other.

Before we come to the points in which they differ, let us advert to one point in which they are commonly supposed to be unlike, but in which they cannot be said always or necessarily to differ.

"Real notes," it is sometimes said, "represent actual property. There are actual goods in existence, which are the counterpart to every real note. Notes which are not drawn in consequence of a sale of goods, are a species of false wealth, by which a nation is deceived..... These supply only an imaginary capital; the others indicate one that is real."

In answer to this statement it may be observed, first, that the notes given in consequence of a real sale of goods cannot be considered as, on that account, *certainly* representing any actual property. Suppose that A sells one hundred pounds worth of goods to B at six months credit, and takes a bill at six months for it; and that B, within a month after, sells the same goods, at a like credit, to C, taking a like bill; and again, that C, after another month, sells them to D, taking a like bill, and so on. There may then, at the end of six months, be six bills of 100l. each existing at the same time, and every one of these may possibly have been discounted. Of all these bills, then, one only represents any actual property.

In the next place, it is obvious, that the number of those bills which are given in consequence of sales of goods, and which, nevertheless, do not represent property, is liable to be encreased through the extension of the length of credit given on the sale of goods. If, for instance, we had supposed the credit given to be a credit of twelve months instead of six, 1,200l. instead of 600l. would have been the amount of the bills drawn on the occasion of the sale of goods; and 1,100l. would have been the amount of that part of these which would represent no property.

In order to justify the supposition that a real bill, as it is called, represents actual property, there ought to be some power in the bill-holder to prevent the property which the bill represents from being turned to other purposes than that of paying the bill in question. No such power exists; neither the man who holds the real bill, nor the man who discounts it, has any property in the specific goods for which it was given: he as much trusts to the general ability to pay of the giver of the bill, as the holder of any fictitious bill does. The fictitious bill may, in many cases, be a bill given by a person having a large and known capital, a part of which the fictitious bill may be said, in that case, to represent. The supposition that real bills represent property, and that fictitious bills do not, seems, therefore, to be one by which more than justice is done to one of these species of bills, and something less than justice to the other.

We come next to some points in which they differ.

First, the fictitious note, or note of accommodation, is liable to the objection that it professes to be what it is not. This objection, however, lies only against those fictitious bills which are passed as real. In many cases it is sufficiently obvious what they are. Secondly, the fictitious bill is, in general, less likely to be punctually paid than the real one. There is a general presumption, that the dealer in fictitious bills is a man who is a more adventurous speculator than he who carefully abstains from them. It follows, thirdly, that fictitious bills, besides being less safe, are less subject to limitation as to their quantity. The extent of a man's actual sales form some limit to the amount of his real notes; and, as it is highly desirable in commerce that credit should be dealt out to all persons in some sort of regular and due proportion, the measure of a man's actual sales, certified by the appearance of his bills drawn in virtue of those sales, is some rule in the case, though a very imperfect one in many respects.

A fictitious bill, or bill of accommodation, is evidently, in substance, the same as any common promissory note; and even better, in this respect....that there is but one security to the promissory note, whereas, in the case of the bill of accommodation, there are two. So much jealousy subsists lest traders should push their means of raising money too far, that paper, the same in its general nature with that which is given, being the only paper which can be given, by men out of business, is deemed somewhat discreditable when coming from a merchant. And because such paper, when in the merchant's hand, necessarily imitates the paper which passes on the

occasion of a sale of goods, the epithet fictitious has been cast upon it; an epithet which has seemed to countenance the confused and mistaken notion, that there is something altogether false and delusive in the nature of a certain part both of the paper and of the apparent wealth of the country.

Bills of exchange are drawn upon London to a great amount, from all parts, not only of Great Britain, but of the world; and the grounds on which they have been drawn, in a great degree elude observation. A large proportion of them, no doubt, partakes of the nature of bills of accommodation. They have, however, in general, that shape communicated to them, whatever it may be, which is thought likely to render them discountable; and it is not difficult, as the preceding observations will have shown, to make use of some real, and, at the same time, of many seeming, transactions of commerce as a ground for drawing, and as a means of multiplying such bills.

The practice of creating a paper credit, by drawing and re-drawing, has been particularly described by Dr. Adam Smith; and is stated by him to have a tendency which is very ruinous to the party resorting to it. This practice, however, is often carried on at much less expence to those engaged in it, than Dr. Smith imagines. A, for instance, of London, draws a bill at two months on B, of Amsterdam, and receives immediate money for the bill. B enables himself to pay the bill by drawing, when it is nearly due, a bill at two months on A, for the same sum, which bill he sells or discounts; and A again finds the means of payment by again drawing a bill, at two months, on B. The transaction is, in substance, obviously the same as if A and B had borrowed, on their joint security, the sum in question for six months. The ground on which transactions of this sort have been stated by Dr. Adam Smith to be ruinous, is, that of the heavy expence of a commission on every bill drawn, which is paid by him who raises money in this manner. If, for instance, one-half per cent. is the commission, and the bills are drawn at two months, and a discount of five per cent. per annum is paid, the money is raised at an interest of eight per cent. Such transactions, however, are often carried on alternately for the benefit of each of the two parties; that is to say, at one time the transaction is on the account of A, who pays a commission to B; at another it is on the account of B, who pays a commission to A. Thus each party, on the whole, gains about as much as he pays in the shape of such commissions; and the discount in turning the bill into money, which is the same as that on any other bill, may, therefore, be considered as the whole expence incurred. Money may be raised in this manner at an interest of only five per cent. In the case recently proposed, the drawing and re-drawing were imagined to be only between A, of London, and B, of Amsterdam. This practice, however, is often carried on between three or more parties drawing from three or more places. In such case, the draft is drawn on the place on which the existing course of exchange shows that it will best answer to draw it. An operation of this sort may obviously be carried on partly for the purpose of raising money, and partly for that of profiting by a small turn in the exchange. Transactions which are the converse to this, are, on the other hand, entered into by those who happen to possess ready money. They remit, if the exchange seems to favour their remittance, and draw in consequence of having remitted. To determine what bills are fictitious, or bills of accommodation, and what are real, is often a point of difficulty. Even the drawers and remitters themselves frequently either do not know, or do not take the trouble to reflect, whether the bills ought more properly to be considered as of the one class or of the other; and the private discounter, or banker, to whom they are offered, still more frequently finds the credit of the bills to be the only rule which

it is possible to follow in judging whether he ought to discount them.

To these arguments the following objections may be made:

1. Fictitious bills are not strictly legal. If my attorney does not deceive me, the holder of a bill cannot recover in law, without he can prove a valuable consideration given for it, either by discounting, or in a way of trade.

2. They carry falsehood upon the face of them, and the man who offers such a bill as real, which is, I presume, generally the case, attempts to impose on the person to whom he offers it. It is also a temptation to deliberate falsehood; for, if interrogated as to the nature of the bill, few tradesmen, I presume, would have the honesty to confess the truth.

3. They encourage immoderate speculation: by these means two or three petty tradesmen, with little or no property, may speculate to the amount of thousands; and as they have, in fact, nothing of their own to lose, may thus sport with the property of their creditors, and the credulity of their friends.

4. They are expensive. The very stamps, in many houses, amount to a considerable sum in the course of a year; and I have known some tradesmen pay a considerable proportion of their profits for discount at the banker's. Nor is this the worst. Bankers are often shy, and withdraw their discount. Friends tire, and perhaps reprove. Other means must be resorted to, and more expensive. A third part, or even half the bill, must be expended to obtain discount. The butcher, the baker, the linen-draper, the mercer, the upholsterer, the silversmith, the pawn-broker, and even the Jew bill-broker, are applied to, and what are the consequences? The butcher charges high for his meat, the baker makes *dead men*, the linen-draper and mercer enrich the ladies' wardrobe, the upholsterer furnishes the house in an expensive stile, the silversmith covers the sideboard with plate, which is soon removed to the pawn-broker's, and the Jew bill-broker charges an enormous premium. At last the man fails; his spirits, his purse, and his credit alike exhausted. If these things are secreted, creditors wonder what is become of their property: if they are found, the parties are charged with an extravagant stile of living; whereas, perhaps, in five instances out of six, these luxuries would not have been purchased, but to procure discount for bills of accommodation.

Lastly, These bills generally plunge the unhappy tradesman deeper and deeper, till he finds his situation inextricable. A second bill must be discounted to provide for the first, and so on; and as the expences of discounting encrease, or money must be sunk to obtain it, the notes must be successively encreased either in number or amount, till the poor debtor is plunged into an abyss of disgrace and misery. In short, from what observations I have been able to make, I have seen few instances in which this unhappy traffic has not ended in bankruptcy, and few bankruptcies which have not been brought on by this dangerous and illicit practice.

## PROOFS THAT THE PEOPLE OF THE SOUTHERN CLIMES HAVE A MUCH STRONGER PROPENSITY TO HEATING AND INTOXICATING LIQUORS AND DRUGS THAN THOSE OF THE NORTHERN.

AMONG the prejudices which, though entirely void of foundation, are yet almost universally adopted as true, may be ranked the following: That the want and the desire of heating liquors increases and decreases with the heat and cold of the climate; and that the people of the south have in all ages been as much distinguished by their sobriety, as the northern by their intemperance. This unauthenticaed common-place axiom arose probably in part from the experience that some southern nations of our quarter of the globe, particularly the Italians,

Spaniards, and Portuguese, are more seldom intoxicated than the northern inhabitants of Europe; and that some oriental nations, in obedience to the precepts of their religion, or the commands of their legislator, have abstained and still abstain from wine. From these few instances, not explained upon their true principles, a fallacious induction has been drawn, on which has been built the pretended universal experience, that the avidity for heating liquors solely depends on the heat or cold of the climate, and that it is abated by the one, and increased by the other.

But, if we consult the history of mankind, we shall obtain from that faithful instructress an answer directly the reverse. The comparison of the various nations of the earth incontestably shows, that the avidity for heating liquors and intoxicating drugs, as well as the want of hot spices, increases proportionately with the warmth of the climate, and, on the other hand, totally disappears in the frigid zones: but that the propensity to intoxication is determined not only by climate, but also by the higher or lower dignity, and the higher or lower refinement of nations. Accordingly, all the Mongolian nations, and among them especially the Americans and Negroes, have ever had a more irresistible propensity to heating liquors, than the Sclavonian; and these again a stronger propensity than the not-Sclavonian nations. Among the latter, the Italians, the French, the Portuguese, and the Spaniards, relinquished earlier in the middle ages the generally prevalent gluttony, than the northern nations, because they were earlier enlightened. For the history of all nations, and even the experience of the later generations, plainly prove, that gluttony declines as civilization advances, as it again rears its head with returning barbarism and corruption of manners. Among the Spaniards and Portuguese we must perhaps seek another co-operating cause of their sobriety in a mixture of the Moorish disposition and manners, still remaining with them.

It is not my design at present to enter into circumstantial examinations of the foregoing results of careful inquiry. I confine myself here to the proof of the two propositions: that the use of strong liquors totally disappears in the coldest climates, and on the contrary is most immoderate in the torrid zones.

There are likewise several nations in cold climates, who have, in a manner, outwitted nature, by finding, among the poisons of their otherwise unfruitful soil, shocking means for intoxicating, or rather of stupefying themselves. The Kamtshadales and Koraiks, the Ostiacs and Samoiades, the Yakouts, Tunguses, and Burrets, devour, with more than brutal greediness, the poisonous mushroom, whereby, in half an hour after they have swallowed it, they become raving or senseless. The poor, who cannot procure this inebriating poison, drink the urine of those that are drunk with it, and experience the same effects as the taking of the mushroom itself produces. Steller affirms, that the urine exhibits its virtue to the fourth and fifth man; and that even the flesh of rein-deer, who have eaten of the poisonous mushroom, stupefies quite to the privation of the senses, unless they previously let the drunken rein-deer sleep out the fit. The Kamtshadales first learnt of the Cossacs the art of preparing a brandy from an herb called kath, which the latter had fruitlessly attempted to make from all kinds of berries, herbs, nay even from putrid fish..... This brandy is so strong that it gives the blood a black colour, and dyes the face of the drunkard blue; nay, that iron will be corroded by it..... Whoever has taken only a dram-glass or two of it will be plagued all night with the most unaccountable fancies, and feels the next day a dejection of mind, as if he had committed the most atrocious crime..... Steller saw with his own eyes, persons who the day before had drunk

of this brandy, that were so inebriated afresh by a single draught of cold water, that they could not stand on their feet. Other Siberian tribes, the Tunguses, the Ostaics, and the Teleutan Tartars, use the tobacco which they get from the Russians and Cossacs as a powerful means of intoxication. They continue to swallow the tobacco-smoke with water, till they fall senseless to the earth, and begin to take these gulps afresh, immediately as they are recovered from the first inebriation.

But, as a contrast to these people, several others may be named, who, previously to their communication with the Europeans, were utterly unacquainted with intoxicating liquors or herbs; and who, on their first entering into connection with the Europeans, had as little liking for their strong liquors as for their kinds of food. To this class especially belong the Greenlanders, the Esquimaux, the savages on the north-western coasts of America, the New-Zealanders, and the inhabitants of Terra del Fuego; which latter even make wry faces at a glass of Madeira, but lick their lips at the sight of Cape wine. All these nations drink either plain water, or the blubber of whales and seals, as the Esquimaux; or goose grease, as the inhabitants of St. Kilda; or the warm blood of rein-deer and sea-dogs, as the Greenlanders, the natives of the eastern isles, who take it in such quantities, that it often runs out of their mouths, the Ostiacs, &c. This drink of warm blood, or animal fat, as well as the eating of raw or half-dressed flesh and fish, is so congenial to the nature of man in cold climates, that the Russians, who pass the winter at Nova Zembla on account of the chase, preserve their health upon them alone, and escape the scurvy if they entirely refrain from brandy, and from all salted and dried flesh, and only eat fresh rein-deer flesh, and drink the warm blood of that animal. Thus Steller and his fellow-travellers, during their abode on a desart island in the eastern ocean, freed themselves from the scurvy only by constantly eating the flesh of the morsh or sea-cow and porpusses, and drinking the blood of the morsh. This fat was as fluid, and had as agreeable a taste as the oil of almonds, wherefore the Russians drank it in cups, without feeling disgust or any uneasiness from it. To the astonishment of the shipwrecked mariners, this oil kept sweet for two weeks in the hottest season, in the open air, and remained equally fresh and well-tasted, when the surface of it was covered with worms and insects.

Physicians, and all other readers that are versed in the study of nature, will readily perceive the causes why the apparently noxious manducation of so much animal fat, and of crude flesh, should be wholesome in the cold regions of the earth; and, on the other hand, the eating of salted and dried flesh, but especially the use of heating liquors, should be dangerous. I shall content myself with adding only this one circumstance to the accounts already mentioned: that all travellers agree in regarding the introduction and the immoderate use of spirituous liquors as the principal cause of the depopulation of the northern America, and the total extinction, or the alarming diminution, of the savage tribes in those parts. All the nations that are acquainted with the European firewater (so the Americans call brandy) not only waste away from year to year, but likewise show by their sloth, by their lean and shrivelled state of body, the dismal effects of spirituous liquors. Accordingly, it is no difficult matter to distinguish the tribes that are fond of brandy from those that either do not know it, or have absolutely prohibited the use of it, even by the state and condition of their body. The one sort are healthy, active, and large; the other little, lean, and lazy, and do not bring near so much peltry to market as the former.

It is from contrary physical causes, that the taking of spirituous liquors is always more necessary, more ge-

neral and innoxious, the greater the heat of the climate, and the more brutal the people. We shall scarcely find, in the history of the Germans and the northern nations, such instances of inborn or acquired capacity for drinking, as the most authentic travellers relate concerning the most beautiful of all nations, the Mingrelians, the Georgians, and the other Caucasian tribes. Chardin himself was an eye witness of four Mingrelian nobles, who, from ten o'clock in the morning to five in the afternoon, drank a last and a half, or in weight, 450 pounds of wine. Not only men, but women likewise, drink pure unmingled wine in incredible quantities; and even a princess was not a little surprised, that Chardin mixed water with the wine she sent him, having never seen any thing of the kind before. Both nations make the essence of christianity to consist in eating pork and drinking wine; and a Capuchin friar heard the catholicos or patriarch of Georgia himself declare, that whoever did not get completely drunk on the great festivals was no true christian, and deserved to be anathematized. Nothing is more honourable among the Mingrelians, than to be able to drink a great deal without being drunk..... A hero of this sort acquired so great a fame for drinking, that the king sophi of Persia thought himself happy in obtaining leave for him, of the prince Dadjan, to come for a time to do honour to his court. Schedan Cilatze (this was the name of the hero) not only vanquished all the Persians of distinction that contended with him, but, according to report, the king being jealous of his glory, Schedan drank him to death; and, after all these drunken conquests, he returned, loaded with honour and riches, to his native country; for every victory brought the conqueror a stated prize of great value.

It would be a great mistake to suppose, that perhaps only the rudeness of the Caucausian tribes, and the cool air of the mountains which they breathe, is the cause of their prodigious excesses. The southern nations, as well of Asia as of Africa, that profess the faith of Mohammed, indeed, in pursuance of a command of the author of their religion, abstain more or less from wine, and many of them even from all other heating liquors, but they are not therefore at all more sober than the inhabitants of Mount Caucausus..... They rather addict themselves with far greater fury to much more dangerous intoxications and stupefactions by opium and other similar means.

It is true, the Turks have not all without exception, an aversion to wine; but they drink it not so frequently and so copiously as the Persians, who for that very reason pronounce them to be damned heretics. But they abstain from wine, not so much because it is forbid them by a decree of Mohammed, as because it is too dear or too weak for them..... Accordingly the janizaries prefer brandy to the most costly wines, holding it to be pure, from its having passed through the fire in its preparation; and the people of distinction inebriate themselves with French and other liqueurs, of which the Turks, like all other Sclavonian nations in Asia, Africa, and Europe, can bear much larger quantities than the bravest and strongest European nations. Not only the emperor, or other principal personages, but also the women and eunuchs of the seraglio, are extremely greedy of distilled waters; and we are informed by Habeschi, that, on the death of the emperor Mustapha, among his other debts, they found one for six hundred chests of French liqueurs. The more conscientious Turks, and especially the dervises, avoid all strong liquors, but they make themselves amends for this abnegation by the use of opium..... Even at Constantinople, within the inclosure of their greatest mosque Solimanie, there is a row of booths in which sophas are placed for the accommodation of the takers of opium. The most immoderate of these wretched people can swallow down four balls of it, larger than olives, which, after three-quarters of an

hour, or an hour at most, produce their deleterious effects. Those that are drunk with opium expose themselves in a thousand ridiculous motions and tricks, in which they do not allow themselves to be disturbed by the clamours and derisions of the passengers. The Turks experience all the terrifying symptoms of this poison, which other travellers relate of the rest of the orientals. Hasselquist saw on board of a ship a young dervise, who in two days had taken no opium, and was thereby fallen into such a condition that gave him room to fear lest he might make the sea his grave. He was lean, emaciated, and dejected, trembled all over, and fell into frequent fits. As a palliative he took a strong dose of Venice treacle, but without the smallest effect, and the ship-master was obliged to set this wretched being ashore on the coast of the lesser Asia, where he might find the poison that was habitually become to him a necessary of life.

In Persia there have been times when wine has been more strictly forbidden than even in Turkey..... When Della Valle was on his travels through the east, at the beginning of the last century, king Abas, either from his having hurt himself by debauches in wine, or because of the stings of conscience he felt in a violent sickness, forbad all the Mohammedans to drink wine, under the severest penalties. The transgressors of this law were punished by having melted lead poured down their throats; and those who had sold or given wine to the Mohammedans had their bellies ripped up. This decree was the more grievous to the Persians, as, according to Della Valle, excesses in wine were as usual among all ranks and both sexes as gaming among the Italians. The most vigorous remonstrances against the law of Abas were made by the public dancing-girls, whose arts, in conjunction with the general propensity of the people, probably soon invalidated the decree of the pious monarch. In Chardin's time, the whole court, and all the rest of the nobles, drank wine, not only for their health, or for the raising of their spirits to mirth and laughter, but to the utter privation of sense.... The Persians therefore only valued the most intoxicating wine; and if they did not soon feel themselves giddy with it, they asked, contemptuously, What sort of wine is this? it does not make one merry. They drink the rarer sorts of wine with dislike, as they would take physic, in order to intoxicate themselves, and when they are once fuddled, every wine is too weak for them..... They then require spirituous liquors, and the strongest are ever the most acceptable.

Such of the Persians as are more seriously disposed, and are zealous adherents to their religion, drink, according to Chardin, neither wine nor brandy, but they drive away the cares of life by the use of opium. By Chardin's account, the Persians were in his time much more moderate in the practice of taking this drug than the modern Turks are. They began first with a pill, not larger than the head of a pin, and at last came to take a bolus of it as big as a pea. The delicious dreams produced by every repetition of the dose, and the languor of body, as well as the melancholy and dejection of mind that follow on these agreeable fancies, are described by Chardin and all other travellers. He relates, what Hasselquist heard confirmed by an English factor at Aleppo, that the use of opium may become so indispensible a necessary of life, that he who only defers for a few hours to take the usual dose, will certainly pay for the neglect with his life. A Persian prince, on a journey, perceived too late that his slaves had forgot to take opium with them. He dispatched several of his people various ways to procure it; but the prince was already dead, when the first servant returned, after an absence of no more than two hours.

The common Turks intoxicate themselves by an infusion of green hemp-leaves; the Persians mix pop-

py-seeds with the seed of hemp and some other simples, and drink the water poured upon it, when it has imbibed the virtue of all these ingredients. This drink is made use of in Hindostan for the purpose of depriving those princes of the use of their understanding, whom they want to render incapable of reigning.

The Moors, or Mohammedans of Hindostan, refrain but little from spirituous liquors. But, like all the orientals, they greatly prefer distilled waters to wine, which they say is not strong enough for them. They even despise arrack as too weak, unless it has been three times drawn off; nay, what is still more incomprehensible, says Grose, they affirm, that brandy has a cooling quality, when taken not in too great quantities, in languors occasioned by violent exertions, or by the extreme heat of the sun. The common Moors, and some sects of the Hindoos, intoxicate themselves with an infusion compounded of the rind, the leaves, and the seeds of hemp. Chardin indeed says, that the Banians abstain from this drink, as the Bramins do in general from all heating liquors; but professor Pallas took notice that even the Banians in Astrachan threw leaves of assafœdita, or of wild hemp, into their pilau, by which they became somewhat intoxicated and drowsy, and that the same effects, in a greater degree, are produced when they prepare themselves a drink of the same leaves. The Bramins and others of the Hindoos drink melted butter, as we Europeans take stomachic wine; nay, they drink it, if Antequetil does not exaggerate, at times even to intoxication. But far more precious than all heating liquors and drugs, used by the orientals, is to many of the Hindoos the holy and expiatory water of the Ganges, of which they frequently consume at one meal as much as costs an hundred pounds of English money.

A great part of the Arabians likewise scruple not to drink wine or other inflammatory liquors; at the same time agreeing with the Turks and Persians in this, that the pleasure is very imperfect, unless they tipple to intoxication. The free-thinkers among the Arabians pretend, that the prohibition of Mohammed is not so inviolable a law as the commandment of circumcision, but rather an admonition by which he meant to restrain them from pernicious intemperance. The common Arabs smoke hemp-leaves, as tobacco, in order to intoxicate themselves; and the people of rank eat opium, among the effects whereof Arvieux mentions some that I do not find noticed by other travellers..... Persons, says this author, who have long accustomed themselves to the use of opium, fall into such a state of continual drowziness and relaxation, that if a man discharge a musket within their hearing, or only speak somewhat loud, they shake with fear as if they were in imminent danger of death. Another bad consequence from the taking of opium is this, that it entirely destroys all relish for meat, and even inspires a distate for wine, and whatever else has a tendency to exhilirate the spirits.

The Armenians and Bucharians are not less addicted to the use of opium, and all the other means of inebriation that have been from time immemorial introduced into the east, than the above-mentioned nations..... Even the Armenian women drink wine, like water, and in the morning it is their custom to strengthen their stomachs with brandy made hot. The Bucharians intoxicate themselves either with opium, or with little balls made of hemp-blossoms, which latter they likewise smoke, mixed with tobacco. The Moors of Africa distinguish themselves from the Arabs and other eastern nations, in that they neither smoke tobacco, nor drink wine or any other heating liquors. They think, however, that they continue strict mussulmans, though they eat themselves drunk. To this end they make use of the seeds of hemp together with the leaves of the same plant, which they either chew in their crude state, or boil up with ho-

ney and spices. Sometimes they light the seeds and leaves of hemp, and then three or four whiffs are sufficient to make the strongest head turn round.

What opium is to the western Asiatics, that betel is to the southern Asiatic nations, which is constantly used from Hindostan to the extreme boundaries of China, and on all the East-Indian and Asiatic islands by persons of both sexes. The betel consists of three several component parts: namely, of the quarter of an areca or arac-nut, which most resembles a moscat-nut; of a betel-leaf, which is very like a laurel-leaf, and in which the portion of the areca-nut is wrapped; and lastly, of a fine powder, or chalk, of calcined muscle-shells, and sprinkled thinly over the betel-leaf. Over all the southern Asia it is usual for every one to carry betel-boxes constantly about him, and to present betel at visits, as wine and coffee are handed about in Europe. They believe that betel not only sweetens the breath, preserves the gums, though it makes them and the teeth red, and fortifies the stomach, but also that it possesses other medicinal virtues. Both Dampier and Grose assure us, that the areca-nut causes violent giddinesses to such as are in the habit of taking it, but that they do not last so long as the effects of opium, which on the Malayan coast is prohibited on pain of death, by reason of the blood-thirsty rage into which it drives many of the Malayans..... Marsden contradicts, or at least doubts of these dangerous effects of opium, and affirms that it is generally smoked by the rich Malayans. He likewise allows the smoking of opium to be noxious, though not so pernicious as is commonly pretended. He says, that the Boygess-soldiers and others, who are most addicted to the smoking of opium, are indeed generally thin and meagre, but that this may probably proceed from their other excesses; for the gold-dealers who use opium in the same profusion are the strongest and healthiest men on the whole island.

Besides the betel, a more immoderate use of arrack is observable in the southern Asiatic tribes, beyond what the western nations of that quarter of the globe indulge in. Indeed the use of wine and other inflammatory liquors is forbidden to the inhabitants of the southern Asia, who have adopted the religion of the Hindoos, as it is to the Bramins, and therefore it is said that even the emperor of China drinks no wine, or rather ought to drink none; but this prohibition is still less regarded in the southern than in the western parts of Asia. The Chinese, the Siamese, the Tunquinese, Formosans, and their neighbours, get intoxicated as often as they can, but mostly in secret, towards night, with arrack.

The relaxed and oppressive state of the fibres, and the total languor of the animal spirits, produced in the torrid zone by the incessant heats, and the immoderate exhalations thence arising, soon effect an alteration in the constitution of the Europeans transplanted thither, and force them to have recourse to the hottest spices and the most inflammatory liquors, without which they could not keep their stomach and the other organs of digestion in order. The French, in the Antilles, and the Spaniards, as well as the Mestizes, in South America, take sugar-brandy in great quantities betimes in the morning, as a stomachic; and the Spaniards, so sober as they are in Europe, give themselves up to the greatest excesses, when they have been some time at Quito, and other provinces of South America. A similar enervation, or listlessness, arising from the heat of the climate, may probably be the reason why the Roman ladies drink wine without any mixture.

## THE ORAN OTAN.

PERE CARBASSON brought up an oran otan, which became so fond of him, that wherever he went, it

always seemed desirous of accompanying him: whenever, therefore, he had to perform the service of his church, he was always under the necessity of shutting it up in a room. Once, however, the animal escaped, and followed the father to the church, where, silently mounting on the sounding board above the pulpit, he lay perfectly still till the sermon commenced. He then crept to the edge, and overlooking the preacher, imitated all his gestures in so grotesque a manner that the whole congregation was unavoidably caused to laugh. The father, surprised and confounded at this ill-timed levity, severely reproved his audience for their inattention. The reproof failed in its effect, the congregation still laughed, and the preacher, in the warmth of his zeal, redoubled his vociferations and his actions: these the ape imitated so exactly, that the congregation could no longer retain themselves, but burst out into a loud and continued laughter. A friend of the preacher at length stepped up to him, and pointed out the cause of this improper conduct; and such was the arch demeanour of his animal, that it was with the utmost difficulty he could command the muscles of his countenance, and keep himself apparently serious, while he ordered the servants of the church to take him away.

## NOTES FROM THE EDITOR.

THIS work has received such generous encouragement, that it is proposed occasionally to ornament the numbers with engravings.

The editor feels grateful to several intelligent and scientific friends for the favours which have been received from them. To others.....to the patriot, to the friends of literature, he would still extend his call; he would solicit the aid of the man of science, and breathe his invitation through the shades where the muses are slumbering.

The literary fraternity of New-York, friends of the editor, and of the editor's friends, are respectfully saluted, and requested not to be unmindful, in the midst of their professional engagements, of their promises.

The poem entitled "Self-deluded Jessy," from our correspondent "Sabina," has afforded us very high pleasure. It is inserted in the present number. The writer will perceive that we have exercised very sparingly the liberty allowed to us. Such ditties as hers, which breathe the true spirit of empassioned and pathetic simplicity, we shall always consider as the most valuable ornaments of our publication.

Denville, Valverdi, and Cassander, we hope, are not already tired of our acquaintance.

The "Remarks on the Pronunciation of the Latin Language," though somewhat prolix, will appear in our next number.

We are sorry that our political neutrality will not allow us to admit the speculations of "Demonax." We are ambitious of treading, in this respect, in the footsteps of that sage ancient whose name our correspondent has assumed, without sufficiently considering the sentiments and conduct belonging to it.

Philo is informed, that the treatment his essay will receive at our hands will depend upon our judgment of it when we see it. The literary world abounds with projects like his, and his sanguine predictions remind us of "John Stewart the traveller," whose numerous works are dated from the year of the publication of the first of them, called "the Apocalypse of Nature." If a projector cannot stifle the suggestions of vanity in his own heart, he can at least intercept them in their progress from his heart to his lips.

The lines of N. N. have been received, and will receive a speedy and honourable place. We should be proud of any future communications from the same hand.